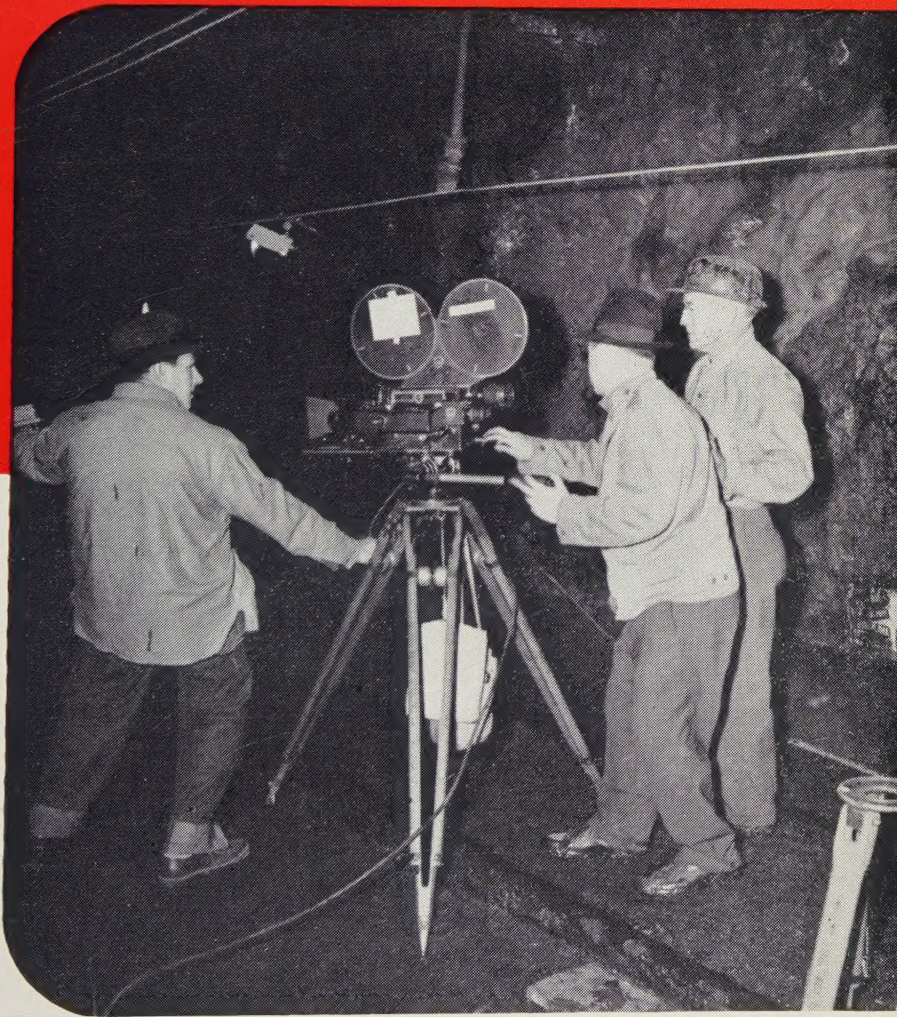


# *The* LUTHERAN



## MOVIE IN A MINE

New ULC motion picture on stewardship has coal mine setting. Story on page 16

Vol. 30, No. 37

JUNE 9, 1948

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## Calling the Close Ones



DICK WARNER and Jay Miller were playing a fast game of tennis. We watched for a while, and then Dad observed, "A game like that gives insight into a man's habits."

The two were evenly matched. What Dick lacked in speed he made up in accuracy. What Jay lacked in power he made up in strategy. "You mean you can tell whether they brush their teeth two times a day and things like that?" I asked.

"Not exactly," Dad laughed. "Of course you can see whether they obey the normal rules of health, but there are other habits too. Watch how they call the close ones."

There was no referee, so each man had to call the other's shots. One of Dick's serves fell near the edge of the court. "That was out," Jay called.

It hadn't looked too bad to me, but I knew it was easier to tell from the

sidelines than from where Jay was standing. Then it happened again—a ball falling close to the line and Jay calling it out.

Jay had a slight lead near the end of the game. He served a fast one.

"Good!" Dick sang out as the ball went past. It looked more doubtful than some that Jay had called out, but that didn't matter now. The game ended.

"See what I mean?" Dad said. "A man's habits often are revealed by the way he plays.

"Naturally there are times in tennis when it's almost impossible to tell whether a ball is in or out of bounds, but Jay always gave himself the benefit of the doubt, while Dick made decisions in favor of his opponent."

"What habit is that?" I asked.

"Generosity," he replied. "Dick's cultivated the habit of generosity so long that he gives even when it hurts."

# The LUTHERAN

*News Magazine of the United Lutheran Church in America*

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# THE CHURCH IN THE NEWS

## Lutherans establish Immigration Service

A million homeless people were waiting hopefully. Almost any day word might come that the U.S. Congress had consented to let 200,000 of them emigrate to America within the next two years.

In Germany alone, explained Dr. Howard Hong, there are 227,750 Lutheran non-Germans "who cannot return to their homelands and who should leave Germany which is already broken and severely over-populated." Of these, 100,000 are Latvians, and the rest Estonians, Lithuanians, Hungarians, Poles, and Ukrainians.

U.S. Lutherans would be ready to help their brothers reach America, as soon as Congressional action is taken. Last month a Lutheran World Federation Immigration Service was established at a meeting of the federation's U.S. committee. A budget of \$300,000 for the remainder of 1948 was adopted.

Central office will be in Geneva, Switzerland, with area offices in Austria, Germany, England, Australia, Canada, and the United States. The staff of the Displaced Persons Bureau of the National Lutheran Council will be increased to handle the work in the United States.

## LWR purchases food

Purchases of wheat, shoe repair materials and baby food totaling \$45,000 were authorized by Lutheran World Relief's administration committee at a meeting last month, reports Bernard A. Confer.

Poland, Czechoslovakia, and Hungary will receive \$10,000 worth of wheat to

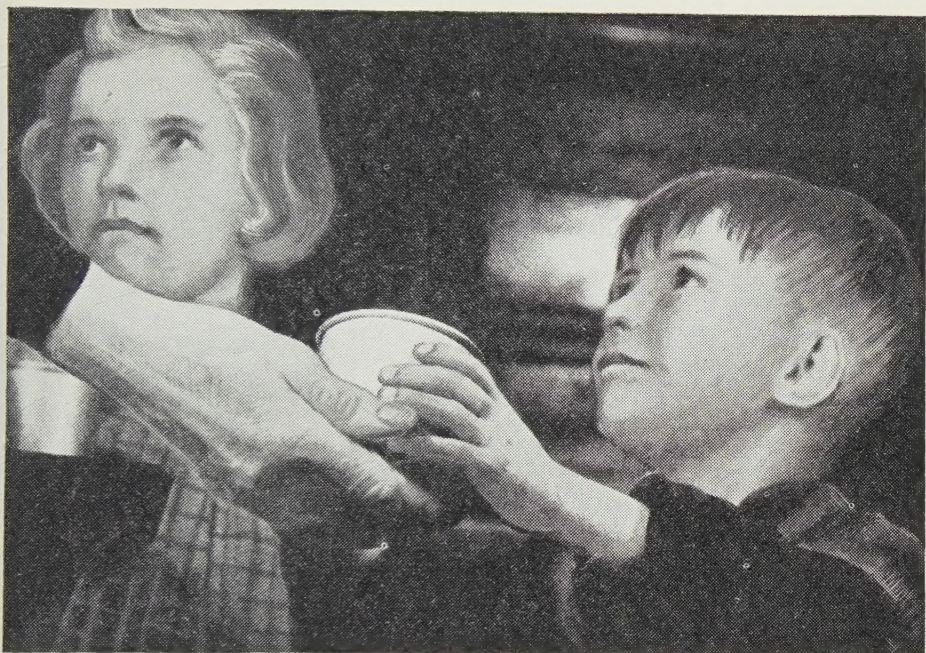
be bought with cash gifts to LWR through CROP. Under the CROP set-up, cash contributions are used to pay transportation and insurance charges and any money remaining is used to buy farm produce for overseas, Mr. Confer explained.

Shoe repair materials worth \$20,000 will be sent to Germany. Ten tons of baby food, costing \$15,000, will be purchased. Two tons are to be distributed in Japan through LARA and the other eight tons in Europe.

Shipments abroad during April amounted to 1,202,114 pounds, making this the third consecutive month that the total has topped the million-pound mark. Purchases by LWR and the U.S. Committee for the Lutheran World Federation accounted for the record poundage. The committee bought more than three-fourths of a million pounds of food for child-feeding programs in Austria and the Eastern Zone of Germany.

Other items shipped in April were a carload of flour and a consignment of canned meat and lard obtained in Minnesota in exchange for livestock under CROP; \$10,000 worth of cod liver oil purchased by LWR in Norway for the American, British, and French Zones of Germany and Berlin, and 29 tons of heavy cotton twine for Germany, donated by Shuford Mills, Hickory, N. C.

LWR has sent food, clothing, medical supplies and self-help materials to 15 countries. The goods weighed more than fifteen million pounds and were valued in excess of six and a half million dollars.



#### THANKS, FRIENDS

*Undernourished children in Russian zone of Germany (where CARE packages cannot go) were getting a meal a day in schools and halls this month. Lutheran World Relief and Canadian Lutheran World Relief had sent 92 tons of soybean oil, 13 tons of lard, 37 tons of corn syrup, and 22 tons of condensed milk to start the feeding program. Also going overseas for this project are 50 barrels of cod liver oil, 112 tons of rolled oats. They were shipped from Canadian ports*

#### Grants total \$902,187

Grants for church relief and reconstruction in Europe and Asia amounting to \$902,187 were approved by the U.S.A. Committee for the Lutheran World Federation at a meeting on May 20-22. The committee validated 25 projects in eight countries. Money for these projects is given through Lutheran World Action.

A total of \$389,975 was voted to underwrite 14 projects in Germany, \$55,000 to Finland, \$50,000 to Austria, \$50,000 to France, \$10,000 to assist Baltic pastors in England, and \$7,212 to Yugoslavia, plus gift packages and materials.

In addition, the committee appropriated \$40,000 which will be administered by interdenominational agencies, including \$15,000 for physical relief in China through Church World Service, and \$15,000 for similar aid in Japan through LARA (Licensed Agencies for Relief in Asia).

A grant of \$5,000 was made to the World Council of Churches for its work among German prisoners-of-war, an activity which is now being discontinued; and \$5,000 to the World Council's Health Committee to supply food parcels for Lutheran pastors and church workers in Germany, Hungary and Austria.

## Struggle for Polish youth

In Poland last month Roman Catholic leaders were not weakening in their struggle to keep their young people out of the grasp of the Communists.

"The church cannot agree to the training of Catholic youth without God," wrote the Roman Catholic bishops in a letter read in 10,000 churches on Trinity Sunday. "You, dear Polish youth, know the church's attitude in that respect. . . . The church has no desire to prevent you from doing your worldly duties. But at the same time it will not agree to an education which overlooks God's command."

Communists plan to unite all Polish youth groups in a new government-sponsored organization to be named "In the Service of Poland." It is scheduled to come into existence July 22. Catholic youth were specifically warned against this organization in the bishops' letter of May 23.

Marxist education is rapidly being introduced in Polish state schools, *Religious News Service* reports from Warsaw. Roman Catholics are struggling vigorously to hold the right to maintain their own schools.

## Less religion in Berlin

Last month the time allowed for religious instruction in Berlin schools had been cut down to two hours a week. Parents desiring such training for their children were required to submit written applications. Elsewhere in the Russian zone of Germany, religious instruction is limited to one hour a week.

The new Berlin provision had come from the Berlin City Council and was approved by the four-power *Kommandatura* which controls the city. Bishop Otto Dibelius of the Evangelical Church and Roman Catholic Cardinal von Preysing said the law is "in many

ways more anti-clerical than similar legislation passed by the Nazis."

A few Roman Catholic and Protestant schools still exist in Berlin, says the *Religious News Service* correspondent.

"The new school law excludes all possibility of organizing Christian schools as part of the state school system," says *Die Kirche*, Protestant church paper in Berlin. "Many parents have expressed their desire for Christian schools in which all the teaching is given by Christian teachers, and harmonizes with the training given in a Christian home."

Protestant churches in the Russian zone have been working hard to organize religious instruction outside public schools. Effectiveness of this effort is reduced by the difficulty of securing rooms in which instruction can be given. A new publication to promote the Protestant effort in religious education, *Die Christenlehre*, has recently been licensed by Soviet authorities.

## Hungary to take over schools

Roman Catholic schools would be taken over by the government, it seemed probable in Hungary last month. Cardinal Mindszenty had threatened to excommunicate from the Roman Catholic Church all who support the plan for nationalizing schools.

The Communist party in Hungary was demanding that church schools be nationalized, but was willing to permit religious classes in public schools. Meetings of government officials with Protestant and Roman Catholic leaders were reported in Hungary last month, in an effort to reach an understanding on the sharply debated question.

In Czechoslovakia last month, where schools had been almost entirely nationalized, religious instruction in government schools was still compulsory.

## Wants religion banned in schools

No proposal of Communist governments in Hungary or Poland was as far-reaching as that of William B. Nichols. Last month he asked the New York State commissioner of education, Francis T. Spaulding, for repeal of the 1940 regulation permitting released-time classes.

"To use the state's compulsory education system and time in any way to assist or to promote religious education" is clearly unconstitutional, argued Mr. Nichols, president of the Public Education Association. He based his proposal to ban released-time on the U.S. Supreme Court decision in the McCollum case.

"To aid religious groups to spread their faith by releasing pupils from their legal duty of attending public schools upon the condition that they attend religious classes" should cease, thought Mr. Nichols.

New York State permits pupils to leave classrooms to receive religious instruction during one hour each week—half the amount of time permitted in Berlin under its new code.

## Last word

Dr. Thomas S. Gates had written a speech for the centennial celebration of Girard College—a school for fatherless boys in Philadelphia. Before the day of the speech arrived, Dr. Gates had died. For many years he had been president of the University of Pennsylvania.

"If our civilization dries up or is destroyed, it will be because the sources of moral conduct have dried up, at the precise moment when moral problems are most pressing" Dr. Gates had written. Therefore, he said, "religion in no watered-down version" should be made a requirement in the educational

preparation of every college student.

"It is a step which demands that we be bold rather than cautious. Education today is responsible for the whole man—not only a sound mind and a sound body but mind, manners, and morals. . . .

"Our education has failed to give a moral and religious guidance to the world's leaders," Dr. Gates wrote. "Knowledge and skills have been perfected. Universities present and teach the sciences, the languages, the arts, the philosophies, but conspicuously do not offer religion. We must learn that religion takes over where science leaves off."

## Boundary question again

New attempt to solve the problem of overlapping boundaries of United Lutheran synods in eastern Pennsylvania will be made, it was decided last month.

The Ministerium of Pennsylvania pledged itself at its bicentennial convention "to endeavor to persuade its congregations and pastors located west of the formerly-agreed-on boundary to agree voluntarily to transfer their membership to the Central Pennsylvania Synod." A list of congregations willing to transfer will be compiled, "with a view to determining whether a sufficiently large number will cooperate to make possible a mass transfer acceptable to both synods.

The Central Pennsylvania Synod agreed "to begin no new work of any kind east of the formerly-agreed-on boundary until the outcome of the Ministerium's efforts is clearly evident." It expects a report of the findings of the Ministerium at its 1949 convention.

Efforts to straighten up the boundary failed in 1943, when the Ministerium decided against compulsory transfer of its congregations to the Central Synod.

# World News Notes

## Exchanging islands

SOME U.S. SENATORS are reported to have asked Denmark unofficially how she would like to exchange Greenland for the Virgin Islands. The inquiry was not welcomed. Denmark was glad to sell the Virgin Islands to the U.S. in 1917 for \$25 million. She puts her present refusal of an exchange, however, on the ground that the Danes could not think of abandoning their obligation "to our Eskimos."

U.S. interest in Greenland rises from the present trend of war plans toward the Arctic regions. That barren land of 736,518 square miles, with a population of 16,630 (only 5,000 of them originally Danes) could have no other present worth for the U.S.

For the Danes, however, it has two values—1) a sentimental one, because it is her sole remaining colonial possession; 2) a diplomatic one, because she fears Russia's displeasure if she should surrender Greenland to the uses of Russia's enemy.

## Aliens in Argentina

ARGENTINA IS disposed to get tough with her resident aliens. Her innermost thought on them was revealed recently when Miguel Miranda, Peron's economic adviser, addressing himself to the resident aliens gathered in the local Scots School auditorium, admonished "British residents—and by implication all foreigners—to educate their children 'with a look toward Argentina, and not, as you have done up to the present, looking toward your home islands.'"

The feeling against the self-segregation of resident aliens is steadily growing stronger in Argentina and the rest

of Latin America.

The dislike has very deep roots in a growing nationalism in Latin America. Britain's 75,000 residents and the U.S. 4,000 are encountering harder going daily. Their schools must double their hours of attendance and curricula (in two languages) to meet Argentine and foreign regulations. All sorts of obstacles are put in the way of obtaining or renewing residence visas and auto licenses for business purposes. Children born to aliens in Argentina, by the judgment of the government, become Argentines, and cannot leave the country without Argentine passports and special permission. Sons are considered subject to compulsory military service in the Argentine Army or Navy at the proper age.

## British markets

BRITAIN VIEWS with foreboding the U.S. occupation plans to rehabilitate Japan's textile industry. She fears it will interfere with her own hopes of retaining her present cotton textile markets in India and elsewhere in the Far East, and ultimately their destruction by the cheap Japanese products.

In self-defense, British manufacturers have asked a group of American textile producers to confer with them in London concerning mutual interests in the Far Eastern markets. The British plea for themselves is that no program for modernizing their textile mills at home can be prosecuted until they know how far the Japanese will be encouraged and aided to proceed in reconstituting their textile industry. They also suggest that the welfare of the American industry is at stake.

—JULIUS F. SEEBACH

THIS PAGE presents this week some of a seven-page letter from a man I trust in the State Department, who takes exception to a former page I wrote on this subject. His views are presented in the interest of a fuller understanding of the Department.

"Based on my personal observations, I would advance the opinion that, for the most part, our leaders of the State Department are motivated by high ideals and faith, and are conscious of the heavy responsibility on them, individually and collectively, to make policy decisions in the interests of the American people and in the interest of peace throughout the world. I believe that analysis of many of the recent charters, treaties, actions, speeches, and policy decisions made or developed by leaders of the Department will bear out this viewpoint.

"Only men with a high sense of purpose could withstand unfalteringly the constant barrage of criticism from every conceivable quarter leveled against them personally and against the policies and programs of the Department by those having vested interests.

"Many of the things the Department has done or is doing do not make headlines in newspapers because they are not sensational. However, the hard work and careful planning which go on in a very unglamorous atmosphere are responsible for this country attaining its present position of leadership in world affairs. That leadership didn't just happen; it has taken men with foresight, ability, courage, conviction.

"The implication that there are almost 22,000 people in the Department of State setting foreign policies is a

common misunderstanding of the actual functions of the agency and also the manner in which foreign policies are established. More than 5,000 are alien employees located at foreign posts, many of whom work only part-time. More than 11,000 are U.S. employees located at foreign posts around the globe. . . . A large portion of the remainder are clerks, etc. *The actual number of foreign policy makers is comparatively small.*

"The present Secretary of State has just testified to Congress in part: 'Many in the Department have really become worn down to a very serious degree because the demands in relation to all these problems have been endless. I find myself behind in obtaining the data that I need because there is just too much pressure on the Department. However, we have gotten to the point now where the question of health of the senior officials has become a very critical factor in what we are doing because they have no respite from their day-to-day labor.'

"With regard to the statement in THE LUTHERAN on contradictory policies on practically every issue, we must expect independent viewpoints to be expressed within the Department before policies become final. . . . Changes in Secretaries and top assistants in the Department over the past few years are not an indication of disruption of work or confusion of objectives. More appropriately, it may be stated that turnover of this particular group is an indication of the terrific pressures the individuals must withstand and the willing pace at which they must operate."

—OSCAR F. BLACKWELDER

# McGuire Succeeds Weng as Illinois President

By PAUL T. HERSCH

THE REV. HARMON J. MCGUIRE, for the past nine years pastor of Holy Trinity Church, Elgin, Ill., was elected president of the Illinois Synod at its convention, in Peoria, May 18-20. President-elect McGuire succeeds Dr. Armin G. Weng, who recently resigned to become president of the Chicago Theological Seminary at Maywood.

Other officers, re-elected at this convention, are: The Rev. Luther C. Mueller, Harvard, secretary; Mr. Roy L. Fosberg, Rockford, treasurer; Mr. E. F. Konering, St. Louis, statistician; and Mr. Erwin List, Chicago, lay member of the executive board.

Dr. Harold S. Miller of Brooklyn, N. Y., president of the ULC Board of Social Missions, was official ULC representative. "The double apportionment," said Dr. Miller, "will mean the opening of 60 new missions in 1949 by the Board of American Missions." He stressed the importance of the double goal in relation to the work of other boards and agencies of the church.

The Illinois Synod publication, *The Gleaner*, established in 1939, has grown in popularity until more than 15,000 copies are mailed each month. The work of the Rev. J. Bannen Swope of Chicago Heights as its business manager for 10 years was given recognition. The Rev. Paul T. Hersch of Carthage was elected to succeed Pastor Swope.

TREASURER ROY L. FOSBERG reported total benevolence receipts for 1947 of \$318,093, of which \$196,416 was for apportioned benevolence, the greatest total ever raised for this purpose in synod, and \$91,347 for Lutheran World Action. This represented payment of



HARMON J. MCGUIRE  
*Elected in Illinois*

95 per cent on apportionment and 96.5 per cent of the goal for Lutheran World Action. A budget of \$241,543 for 1949 was adopted.

Report of Statistician Konering showed gains of 83,773, or 2.4 per cent in baptized membership, 60,069 or 1.3 per cent in confirmed membership and 40,855 or 1.4 per cent in communing membership for 1947. Per capita apportionment for 1948 is \$5.70, and for 1949 will be \$5.90.

Congregations paying 100 per cent or more on apportionment through the years have shown a steady growth in numbers as follows: In 1943-49; in 1947-94. In 1947 synod paid into the treasury of the United Lutheran Church \$108,122.

The Rev. Harold W. Reisch, superintendent of the Social Mission Society

of Illinois, reported a rapid growth in the work of this society, which is carried on under three divisions: institutional missions, emergency assistance, and aid to the aged. Pastor Reisch presented the resolution originating with the Board of Social Missions of the ULC, calling on the United States to adopt a "fair share" of the displaced persons of Europe. The resolution was unanimously adopted.

REPORTS OF INSTITUTIONS on the territory of synod were encouraging. Carthage College reports an increase of 400 per cent in enrollment in four years. The faculty has been doubled and its salary scale greatly improved. Three new buildings have been added, as well as government-built housing for 116 men and 21 veterans' families. A fourth new building is under construction. A full-time chaplain and a personal counselor have been added to the staff.

The Seminary at Maywood is arranging for the housing of married students and women. Enrollment in the undergraduate school will be greatly increased by next fall. The two new schools recently added are proving of great service to the church, namely: the fully accredited summer graduate school and the School for Christian Service.

During 1947 service was rendered to 88 little ones by the Nachusa Lutheran Home for Children. Property improvements have been made. Need for expansion of facilities seems urgent.

A NOTABLE INNOVATION in this year's "Program and Preprint of Reports" of synod is inclusion of a list of full-time women workers in the church. Nine names appear on the list, including two deaconesses, four missionaries, two parish workers, and Miss Ielene Ufkes, mis-

sionary-teacher sent to China by the Luther League of America.

OF INTEREST to many pastors was the report of the Committee on Publications which polled the pastors during the year on materials used for catechetical instruction. Average age of confirmands is 13. Average hours of instruction given, 40. Three most widely used textbooks are Stump, *Luther's Small Catechism*, 52 per cent; Nolde, *Study Helps in the Catechism*, 28 per cent; Brinner, *In the Days of Thy Youth*, 25 per cent.

One new congregation, Trinity Church, Kirkwood, Mo., recently organized by Board Missionary Tressler S. Bolton, made application for membership in synod. Newest mission is the one now in process of being organized by Synodical Mission Pastor Wilbur Allen in Jacksonville, Ill.

THE ILLINOIS SYNOD Brotherhood met preceding the sessions of synod. This organization had as principal speaker Mr. Zeb Trexler, president of the Lutheran Brotherhood of America. He stressed the need for a higher conception of stewardship, which he defined as "the practice of the Christian religion" . . . and . . . "the giving of the total self to the work of the Lord." Officers of the Brotherhood were re-elected, namely: Grover Erdmier, Freeport, president; Prof. Ralph Hay, Urbana, vice president; George Weyant, Dixon, secretary; E. A. Anderson, Chicago, treasurer.

Two items which received emphasis were the Revolving Loan Fund for Missions and the separation of the annual convention from that of synod. The Revolving Loan Fund, with an ultimate goal of \$100,000, was given a more immediate goal of \$20,000 by 1953.

# Iowa Synod Made Three Per Cent Membership Gain

By WALLACE S. LIVERS

A 3 PER CENT gain of 359 in communing membership during 1947 was reported to delegates to the annual convention of the Iowa Synod May 17.

Meeting in St. John's Church, Des Moines, the delegates re-elected the Rev. Frederick D. Boldt, pastor of First Church, Newton, as president, and voted to extend to the ULC an invitation to designate Des Moines as the meeting place of the 1950 convention.

Other officers returned to their posts included: The Rev. Ralph M. Krueger, Iowa City, secretary; John L. Berger, Cedar Rapids, treasurer; the Rev. Maurice E. Leshner, Clinton, statistician; the Rev. Ralph W. Livers, Fremont, Nebr., necrologist and historian; and Einer P. Juel, Council Bluffs, and A. O. Lothringer, Davenport, lay members to the executive board.

New officers elected were the Rev. Frederick Ludwig, Postville, vice president; the Rev. Arthur M. Simonsen, member of the executive board.

President Boldt, and Pastors Wallace S. Livers and Walter E. Lundberg will be clerical delegates to the ULC convention in Philadelphia this October. Laymen chosen are: Alex Miller, Des Moines; Mr. Juel and Dr. A. G. Heitman of Sioux City.

Dr. F. Eppling Reinartz, secretary of the ULC, was official representative of the church.

A goal of one dollar per communing member was set for congregational support of the Iowa Lutheran Welfare Society. A total of \$750 was authorized from the budget for this purpose.

Eight new members were received into synodical membership and the

delegates authorized initial steps towards a synodical Luther League summer camp.

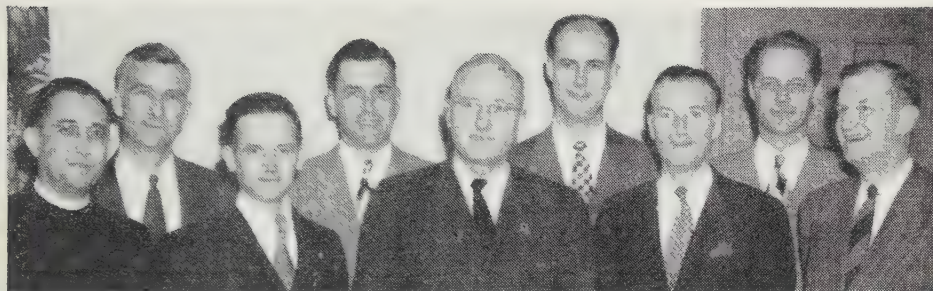
SESSIONS of the synodical Brotherhood were conducted prior to the opening of synod. The synodical Women's Missionary Society met concurrently with synod.

New Brotherhood officers are: Rodney Berger, Cedar Rapids, president; Robert Rynott, Burlington, vice president; Lynd Cohick, Council Bluffs, secretary; and John Hayden, Des Moines, treasurer. The organization authorized creation of a new post, that of Director of Brotherhood Stewardship, to be filled by presidential appointment at a later date.

NEW OFFICERS of the synodical Women's Missionary Society are: Mrs. W. V. Gousseff, Des Moines, re-elected president; Mrs. Frederick Ludwig, Postville, vice president; Mrs. H. O. Newmann, Davenport, recording secretary; Mrs. Maurice E. Leshner, statistical secretary; Mrs. Emil Moen, Council Bluffs, treasurer; and Mrs. A. G. Heitman, Sioux City, board member.

Miss Edith Eykamp, missionary to India, was present for the sessions and spoke several times. The sum of \$165 was received in a special offering to be sent Miss Maya Winther, missionary to Japan. Mrs. Gousseff reported on the recent Presidents' Conference in Philadelphia and Mrs. Walter Voss gave details of the executive board meeting.

Announcement of ground-breaking ceremonies on May 20 for the new home for the aged at Tabitha Home, Lincoln, Nebr., was made.



#### AT BROTHERHOOD SESSION IN IOWA

*The Rev. Frederick D. Boldt (left), president of Iowa Synod; John W. England, Charles Glasford, Rodney Berger (Brotherhood president), Einer Juel, Lynd Cohick, Robert Rynott, Dr. Morris Wee, of the Student Service Commission, National Lutheran Council, Harold Clements*

## Lorin Wolff Re-elected President of Midwest Synod

By P. C. KUEHNER

AN INCREASE of 524 in baptized membership, 260 in confirmed membership and a total of 187 more communing members than a year ago were reports given delegates to the 59th annual convention of the Midwest Synod. Over-subscription of Lutheran World Action quotas by \$5,000 and 80 per cent payment of apportionment were also noted in 1947.

Convening in Christ Church, Ellis, Kan., delegates returned the Rev. Lorin J. Wolff, completing his first term as full-time synodical president, to that office. Others re-elected included: the Rev. Hugo H. F. Welchert, Hooper, secretary; the Rev. G. K. Wiencke, Sr., Auburn, treasurer; the Rev. E. C. Hansen, Lincoln, statistician.

Only three pastors of synod's 73, some of whom had to travel over 500 miles to the sessions, were unable to be present. Five new pastors were received into synodical membership. They included: Pastors Alvin Havekost, Hastings; Arthur Huneke, Lan-

ham; W. Lau, Johnson; T. G. Kuehner, Tea, S. D.; and Erich Petersen, Ponca.

Dr. Voigt R. Cromer, president of the North Carolina Synod, represented the ULC during the convention. Other visitors to the sessions included: Dr. W. P. Hieronymus, Midland College president; Dr. O. W. Ebright of Tabitha Home; Dr. R. R. Belter of Burlington, Iowa; Mrs. C. A. Myrom, president of the synodical WMS; the Rev. William Goldbeck, representing institutional chaplains; Dr. Richard E. West of the American Bible Society; and the Rev. Alvin Petersen of the Lutheran Student Foundation of Nebraska.

The synodical stewardship committee, recently enlarged to include many lay and additional clerical members, reported on its progress. It was noted that during the past 12 months, a residence had been purchased for the use of President Wolff in Lincoln and visual education equipment had been secured for use of congregations in synod. The sale of the Lutheran Literary Board in

Burlington, in conjunction with the Wartburg Synod, to the United Lutheran Publication House in Philadelphia was reported.

The Rev. Werner Welchert of Papilion was named assistant manager of *The Midwest Lutheran*, which now has a circulation of 4,800.

## Central Pennsylvania Synod Elects Putman

By PAUL HAMSHER

THE REV. DWIGHT F. Putman, D.D., pastor of Christ Church, Gettysburg, is the new president of the Central Pennsylvania Synod. On the third ballot, delegates to the 11th annual convention held in First Church, Johnstown, named him to succeed Dr. M. R. Hamsher on Aug. 1.

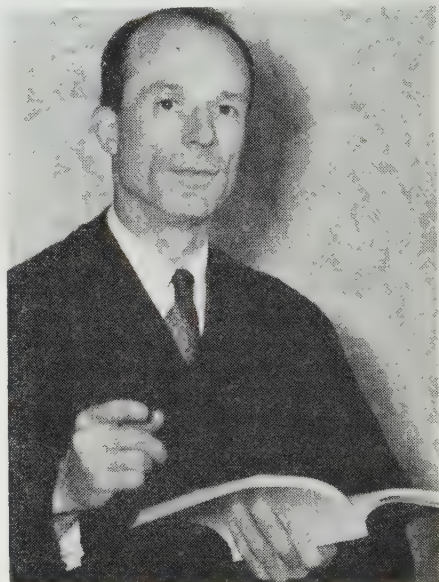
The new president is a graduate of Gettysburg Seminary and served pastorates in Somerset county, Pa., and Hudson Heights, N. J., before accepting a call to College Church in Gettysburg in 1930. He was president of the West Pennsylvania Synod from 1936 until the merger which formed the Central Pennsylvania body in 1938.

Ineligible for re-election, Dr. Hamsher was granted an annual honorarium for life in recognition of his service as president of the synod since its organization.

The 651 delegates representing the 628 congregations in the synod ratified the establishment of the recently incorporated Alleghany Lutheran Home for the Aged and authorized the executive committee to name two clerical and two lay members to the Board of Directors.

TWO NEW congregations received were the Church of the Good Shepherd, Paxtang, and Leiningers Church, Richfield.

Two Gettysburg Seminary graduates were ordained: the Rev. Robert H.



DWIGHT PUTMAN  
*Given five-year term*

Fischer, a member of Christ Church, Gettysburg, and a licentiate of the synod, who had been called as assistant pastor of Zion Church, Sunbury; and the Rev. Howard H. Hinkeldey, member of St. Paul's Church, Collingswood, N. J., who has been called to be assistant pastor of the convention church.

Establishment of committees and adoption of constitutional amendments paved the way for the election next year of two new full-time synodical officers: a director of Christian education, and a director of Social Missions.

THE BUILDING of a Lutheran Student

*The Lutheran*

Center at Penn State was approved by the delegates when officials promised that the cost of the project would not top \$100,000. Financial assistance for 41 students now candidates for the ministry and studying in Lutheran colleges and seminaries was approved.

Richard L. Ehrhart, Brodbeck's, was licensed, pending his acceptance of a call. The Rev. Edwin D. Freed and the Rev. John D. Garhart were re-licensed. They will continue graduate work at Harvard and Yale theological schools, respectively.

The Rev. Joseph D. Krout, D.D., secretary, reported receipt of \$1,132,014, as the benevolent contributions of the synod, a gain of \$6,041 over 1946. Total benevolent and current expenditures of the congregations amounted to \$5,186,265. The synod contributed \$699,100 toward the two-year Lutheran World Action goal of \$10,000,000.

Dr. Paul Empie, speaking on behalf of Lutheran World Action, said, "Right now the church is facing the test, before the world, as to whether it will fail, or perform its mission." He cited, as one example, the work of the Lutheran church in Jerusalem, and said that there, today, can be found Christian heroism to match that of the early martyrs. In contrast, we in America are asked to give \$2.60 apiece this year for LWA.

BISHOP Hanns Lilje spoke to the convention of present conditions in Germany. "One aspect of the situation gives joy," he said. "No one of us, here or there, invented the situation. It is rather the way God has presented to the Church an opportunity."

Emphasizing the continued need for physical aid, Bishop Lilje said that there is still some hope left for a new spiritual life to develop in Germany. He

declared that some of the most hopeful activities of the German Church have to do with the youth, with the educated professional class, and with the working class. In each of these groups there have been strong indications of a turning back to the Church for guidance.

The Rev. Nels E. Bergstrom of Philadelphia spoke of the Christian work among the Jews. He said, "One half the Jewish people in the world are within the shadow of the Christian Church in America, and three-fourths of all Jewish people are within the realm of Christian influence."

DR. LUTHER GOTWALD, recently returned from India, reported that there are "220,000 Lutherans in India co-operating with the United Church which represents a Protestant body equal in membership to a united membership of all Episcopalians, Presbyterians, Methodists, Dutch Reformed and Congregationalists in America."

Other speakers on the convention program were: the Rev. Lloyd Wicke, pastor of the Mount Lebanon Methodist Church; the Rev. Ivan Gould, D.D., executive secretary of the Pennsylvania council of churches; the Rev. Robert Hershey, fraternal delegate of the Ministerium of Pennsylvania; and Dr. Rees E. Tulloss, president of Wittenberg College, who was the official ULCA representative.

Reports were received from representatives of Susquehanna University, Gettysburg College, Gettysburg Theological Seminary, Tressler Orphan Home, and the National Lutheran Home for the Aged—the institutions which have a special place in the benevolent budget of the synod.

The 12th annual convention will be held in St. Matthew's Church, York.

# A Movie in a Mine

Everybody helps United Lutherans make the new motion picture, "Salt of the Earth," which teaches the lesson of man's responsibility to God

A RAILROAD TRAIN was delayed 20 minutes. A newspaper printed a special edition. City streets were blocked off. A mining company turned over its complete facilities and staff. A score of coal miners stayed at work an extra shift to act as movie extras.

That's only part of the story of the week of April 19 when a motion picture crew invaded the Pottsville Conference of the Ministerium of Pennsylvania to shoot background scenes and long shots for the 1948 ULC stewardship production, "Salt of the Earth."

The film is the story of what a Christian will do when he takes the Lord's work seriously. The leading characters are coal miners and farmers, so the ULC stewardship office and the Lutheran Laymen's Movement decided the movie must be authentic. They sent a movie crew to the Pennsylvania coal fields and countryside to film scenes of farmland, mining towns, and even of coal mining operations 300 feet below the ground at the Morea colliery of the Morea-New Boston Breaker Corp.

The original film crew included John T. Coyle, director of Cathedral Films of Hollywood; Henry Endress, film supervisor and ULC associate stewardship secretary; two cameramen; and an electrician. Within a few hours these men found rallied around them: Dr. Earl Erb, Pennsylvania Ministerium stewardship secretary; pastors and laymen of the Pottsville Conference; and facilities of the entire area.

THERE WERE TWO days of camera work at the Morea colliery. The management

turned over four electricians to help in lighting underground scenes. Platforms, for the camera and crew, were built in the gangways and tunnels. Special power lines were run into the various mining levels for the film work. A score of miners stayed an extra shift for two days to act as doubles and "bit" players in various scenes.

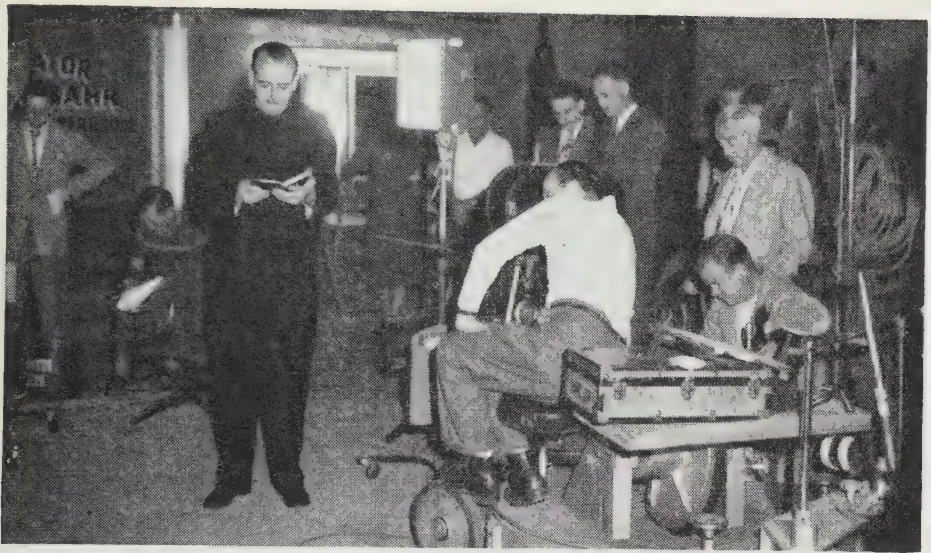
When a special effect was needed at the railroad crossing at Mahanoy City, the Reading Railroad held up a coal train 20 minutes so that it would cross the Eighth Street bridge at the proper moment with its lights on and whistle blowing.

The *Mahanoy City Record-American*, a daily newspaper, published a special issue on April 24 carrying a fictitious news story about a mine accident that occurs in the motion picture. These copies will be used in the film.

STREETS WERE blocked off by Port Carbon police when the movie crew filmed scenes of town and church activity. Mothers with baby carriages strolled the streets. Housewives swept sidewalks. Bakers delivered bread. Citizens drove their cars about under the direction of Mr. Coyle for street scenes.

When children were needed for a Sunday school scene, the elementary school at Port Carbon released almost 50 children of various ages from their classes. Even the school principal came out to serve as an "extra."

When a truck was needed to haul movie equipment and to appear in scenes, one was provided for the week with a full supply of gasoline by a



#### HEADS BOWED IN HOLLYWOOD

*James K. Friedrich and actors prayed before working on "Salt of the Earth"*

Lutheran layman. Another supplied the driver.

The motion picture was completed in Hollywood by Cathedral Films beginning May 11 with a full cast of professional actors and actresses. Mr. Coyle directed and Mr. Endress and the Rev. James K. Friedrich, president of Cathedral Films, supervised.

HOLLYWOOD BEGAN WORK on the ULC's 1948 motion picture with prayer.

As the cast, cameramen, carpenters, and electricians stood with heads bowed, the Rev. James K. Friedrich asked God's direction and blessing for all those participating in the production. Then began five 11-hour days of shooting in the movie studios and on the outdoor movie lot.

On hand each day to watch production work was an audience of pastors, laymen, and their wives from Lutheran churches of the Los Angeles area.

One of the highlights of "Salt of the

Earth" is the Holy Communion scene which takes place down in a coal mine directly after a cave-in of coal and rock. Martin Webber, mine foreman and active churchman, is seriously injured. The pastor is called and, at the request of Webber, administers communion.

THIS SCENE was supervised by Dr. James Beasom, president of the California Synod; the Rev. Carl Tambert of First Church, Glendale, Calif.; and Henry Endress. Other pastors who assisted in production details are the Rev. Edward N. Spierer, California Synod's director of church extension; the Rev. Henry Scherer of Advent Church, Los Angeles, and the Rev. H. Paul Romeis of Trinity Church, Pasadena.

An outstanding cast was engaged for the production, including Robert Armstrong, Russell Hayden, Lane Chandler, Pierre Watkin, Kurt Katch, Jean Andren, and the King's Men Quartet. Special music, based upon the theme,



SCENE FROM "SALT OF THE EARTH"  
*Church workers hold "Thanksgiving supper meeting"*

"Jesus, My Lord, My God, My All," is being written by Dr. Edward Kalenyi.

"SALT OF THE EARTH" is the story of Harley Russel, a tough, hot-headed coal miner who is brought to his senses by a mine accident for which he is partly responsible. A feeling of guilt and remorse prompts him to discuss matters with his pastor. He finally makes a commitment to live and serve God as a Christian. He asks the pastor to put him to work in the church. He eventually selects the hardest job of all for himself: he tries to bring his enemy into the church.

"Salt of the Earth" was directed by John T. Coyle, who directed "And Now I See" and 20 other productions of Cathedral Films. It is based on a story prepared by Endress and the script was produced with Pastor Friedrich, Mr. Coyle, Dr. Stoughton, and Mr. Endress collaborating.

Synodical stewardship secretaries will

receive prints in time for use in summer schools and workshops and for previews in synodical and conference meetings. Distribution will begin late in August for showings in ULC churches.

A pastors' and laymen's committee assisting in the production work in Pennsylvania included: Dr. Earl Erb, stewardship secretary of the Pennsylvania Ministerium; Dr. Emil Weber, Trinity Church, Pottsville; Pastor Adam Polcrack, St. Paul's Church, Port Carbon; Pastor R. Elmer Kramer, pastor of Christ Church, Mahanoy City, and president of the Pottsville Conference; and Pastor Stephen Hurnyak, Emanuel Church, Mahanoy City. Laymen on the committee were: James Kirchner of Christ Church, Mahanoy City, publisher and editor of the *Mahanoy City Record-American*; John Hahn of Zion Church, Frackville, foreman of the Morea Colliery; Robert Bader and Harry Rehman of Pottsville.



INTERIOR and exterior scenes for "The Salt of the Earth" were filmed at St. Paul's Lutheran Church, Port Carbon, Pennsylvania, near the Morea mine. Pastor Adam Polcrack of St. Paul's put a miner's coat over his clerical clothing and went down into the mine gangways and tunnels with the movie-makers. Here he inspects coal cars 200 feet below the surface



THESE MINERS, employees of the Morea colliery, volunteered as actors in "The Salt of the Earth," the new ULC film on stewardship and evangelism. Background scenes and long shots were photographed in Schuylkill County during the week of April 19. Farm scenes were photographed in Hegins valley. Sound track was recorded at Trinity Church, Pottsville



HENRY ENDRESS, who wrote script for "The Salt of the Earth," goes underground to act in the picture. He marks up the "peg board" where men check in when they go to work. "Miner" Endress, who is associate secretary in the Stewardship office of the ULC, went from Schuylkill County mine to Hollywood last month, where remainder of the film was made

# The Home is the Real School

By RUTH ESBJORNSON

Lessons in Christian faith can be taught to the youngest children.  
Here is an explanation of some ways to do this teaching

It's SPRING! The warm earthy smell and the bright, freshly washed air carries a feeling of anticipation. Planting time is almost synonymous with spring. We tuck the seeds into the moist soil while visions of flower-filled gardens dance in our minds. And we know that the only way to have a successful garden is by constant tending and vigilance from the moment the seed is planted.

The spiritual development of a child is very similar. The seed must be planted long before there is any visible evidence of its growth.

Much has been written by child psychologists concerning the importance of the first few years in the development of the personality of a child. His attitudes are being molded from the moment of his birth. This is also true of a child's religious attitude.

TWO YOUNG PARENTS who were aware of this fact decided that if their child was to have any religious experience during its earliest years it was up to them. The first night that their little daughter was laid in her crib her tiny fingers were interlocked, and she heard her first prayer.

She is now 20 months old, and that prayer has become a permanent part of her life. Not being a very solemn child, she smiles broadly during the recital of "Jesus, tender Shepherd, hear me." At the end she shouts a triumphant *ahhh—men*, the *ah* sounding like the beginning of a football cheer.

By the time she was nine months old,

she shared in the morning devotions. One of the first words she learned was "bookie" (no connection with the race track). As soon as she was able to walk, immediately after breakfast she would trot to the bookcase, take down the Bible and hymnal, and come to her parents with the words, "Go bookie, go bookie."

Included in the devotions is the Lord's Prayer. Several months ago when her mother was attending a meeting, she was surprised to see her little daughter fold her hands the moment she heard the words, "Our Father."

Since Jesus is the center of every Christian life, these parents wanted their little girl to be conscious of Him as soon as she could. This was done by means of pictures. To the question, "Where's Jesus?" she would run and point to the picture on the wall. His name was spoken with reverence and love so that these emotions might be felt in connection with His name.

When she was 15 months old, she began to talk about "JeJe." One day she was taken to a church she had never seen before. There was no one in the church. She looked around bewildered for a few moments. Then she glimpsed a large painting of Jesus above the altar. Running quickly down the aisle, she cried, "It's JeJe, Mommy, it's JeJe!"

THE PICTURE of Jesus that seems to have a special place in her little mind is the one in which He is surrounded by children. The other day her mother



saw her take it in her hands, look at it a moment, and suddenly press it against her face to kiss the face of Jesus.

Taking their young daughter to church is not what these parents thought it was going to be. She is extremely active. To keep her quiet one hour is an impossibility. A desire for worship in a grown-up fashion is one that will have to develop slowly.

The religious life of a child should be guided but not forced. It is possible to take some children to church at an earlier age than others. The important thing is that there should be some kind of religious attitude developed. All children can be reached in some way. Each parent has to determine the way in which his child can be most easily approached. Children's books with their

excellent illustrations are a tremendous help. The child learns to recognize the various pictures that in themselves reveal the love and tenderness of Jesus.

When I was a schoolteacher, I was appalled by the lack of religious training in children today. Roman Catholics who say, "Give me a child until he is seven, and he will be a Catholic for life," seem to have some justification for their statement. Their children were the only ones who seemed to have any concept of the place of Jesus in their lives or of the significance of prayer.

As a Lutheran I knew that we had a wonderful spiritual heritage to pass on to our children. But the sad fact seems to be that few of us are taking that part of our children's training seriously. As a Sunday school teacher in the beginners' department I have children coming to me with no previous understanding of God. It is almost impossible for the Sunday school to take a child who is completely ignorant of any kind of religious life and make a religious individual of him. The purpose of the Sunday school is to give broader vision and understanding to that religious life *but not to plant it in the child*. Only the mother and father can do that. It can be done—it must be done—from the very moment a person becomes a parent.

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It was Christmas and the Liberian villagers had been asked this year, instead of receiving gifts, to give to help carry the gospel to others. As in many mission fields, they brought not money, but produce. Presently the great plates were piled high with offerings of rice and cocoa, bananas and palm nuts, pineapple and cassava. There was a moment's pause. Slowly a 12-year-old boy walked forward and solemnly put his feet in one of the plates.

Afterward, when the missionary questioned him, the boy said, "We are very poor. I did not have anything else to give. So I gave myself."

—National Council of the Protestant Episcopal Church

# Young People Are Different Now

By WALTER CONSUELO LANGSAM

Some essential qualities are lacking in the youth of today, says a college president. Home training is to blame

FOR MORE THAN 20 years I have been working with young people of college age. The experience stretches from the days when they came to class in relatively formal attire and customarily said "Yes, sir" and "No, sir," to the present time in which, more than once, they say "O. K. Doc" or "No can do," and come to class in bobby socks and with dangling shirt tails or unshaven and with dirty white shoes out of season.

The experience stretches over the entire country: from Columbia University and Wagner College in the east to the University of British Columbia in the west, and from Union College in the north to Duke University in the south.

With few exceptions, I have found our college youth to be good-natured, kind-hearted, likeable boys and girls. Most of them have been marked by fine instincts and a yearning to do what is right. On a great majority of them I can unhesitatingly bestow the praise of saying that I would entrust my own children to their care.

But with great affection for our college youth, with understanding of its viewpoint, and with sympathy for its problems, I am disturbed by certain changes which have taken place among them in recent years. I am not now thinking of material changes such as the silly fads in dress. These are of relatively little importance. I am thinking of certain spiritual changes which

are vital for the secure future of our civilization.

PERHAPS I CAN best describe these changes as the progressive blunting of certain senses. These are the sense of responsibility, the sense of loyalty, and the sense of moral values. I am convinced that the fault of this spiritual lapse lies not so much with the boys and girls themselves as with those who rear them. The fault lies with those who are supposed to guide and educate our children *before* they are of college age. The fault lies with *parents*.

It is up to our colleges to *continue* the building of the character of our youth. A good college will develop a youth's personality. It will give him the chance to shoulder responsibility and exercise leadership. It will provide tests of his loyalty and bonds for new loyalty. It will afford him social opportunity and group co-operation. College will sharpen his sense of values and teach him to make fine distinctions. It can complete his development as a well-rounded individual imbued with faith, self-reliance, and confidence.

But to do all this the college must have a foundation on which to build. And this foundation must be laid *long before* the boy or girl gets to college. The laying of the spiritual foundation must start at birth.

Recently the mother of a student came to me with a complaint. "My boy has such terrible manners," she said. "He is really almost a boor. Why

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Dr. Langsam is president of Wagner College, Staten Island, New York.

doesn't your college do something about it?" She and her husband had had 18 years during which they had allowed their son to become a boor. Now she expected the college to convert him into a polished gentleman and scholar in the same number of weeks!

MANY OF the boys and girls who recently have been entering college—any college—appear to lack a sense of responsibility. Frequently today college freshmen make appointments and fail to keep them. Often they neglect to send any word regarding their inability to keep them.

Work that is due at a certain time is only rarely handed in at that time. It is difficult to get volunteers for extra work. Often those who do volunteer fail to show up at the appointed hour.

Among some youngsters it has become almost the accepted principle to wait around while others do things, and then to criticize the way in which they are done. Frequently good work-scholarship jobs—requiring hard work and earnest application—are turned down while the young people hang around waiting for something easy.

Every little extra activity nowadays is supposed to carry college credit, whether the activity be singing in a choir or getting healthful physical exercise. When a job is assigned, little effort is made to figure out the best way of doing it. Before any thought has been given to the subject, comes the question: "What am I supposed to do now?" or, "How am I supposed to do that?"

It is beneath the dignity of modern youth to clean up a room where they have held a meeting. It is regarded as being much more dignified to let someone else clean up the room or to hold the next meeting in a dirty room. The

first reaction always seems to be to run to someone else for assistance, and if no helper is around, either not to do the job at all, or to do it haphazardly.

THE SECOND OF the blunted senses today is that of loyalty. Except, possibly, for loyalty to a little clique, there is not very much group loyalty in evidence among our high-school graduates of today. The college class spirit among our youth is not comparable to that of former graduates. There is not in evidence any burning zeal to do something for someone else.

Far too frequently, when the question of service arises, there pops out automatically the reaction "What will I get out of it?" Rarely is the response "How can I be of even more help?"

Some months ago I was one of a group of judges who read a number of prize essays written by children of high-school age. The subject was "Why I should like to enter such-and-such a profession."

Every single one of the essays emphasized the material gains which one could get out of the profession. Each one had as its theme: "By going into such a profession I can reap this advantage and gain that privilege." Not one spoke of the joy of serving a cause.

When mention is made of an opening or a vacancy the first question invariably is "How much does it pay?" Only afterward, when this has been satisfactorily answered, come questions about what kind of work it is, in what surroundings, what duties are involved, and so on. The emphasis almost unfailingly appears to be on material gain rather than on spiritual loyalty. Everything is measured first in terms of dollars and cents. Spiritual gain and environment come into the calculations much later.

AND, FINALLY, as every college administrator can testify, there is the disappearing sense of true values. The popular appeal today seems to be an artificial appeal. The bright and shiny and brittle things are the preferred things. Many of the boys and girls who come to us as freshmen do not seem to know how to look deep to find the true worth of a person, a book, an assignment, an idea. The appeal lies in flightiness, not in solidity. Youth finds it hard to resist temptations. It is easily misled by snappy slogans and made-to-order formulas. That accounts for the ease with which formula-spouters are able to attract sizable followings. Our youth wants to be handed the answers, and the smaller the package the better. Things are judged by whether they are hard or easy, rather than by their intrinsic value.

The tendency more and more is to be content just to get by, not to do one's best. There is not even much thought as to what a bad scholastic record may mean in the future when transcripts are sent to other schools or to business firms. All too often the dominant attitude is: "Why should I work to get an A, when I can pull a B— without work?" And jobs are scrutinized with an eye much more to immediate financial return than to long-range future possibilities.

IN MY OPINION and that of most college officials, a spiritual revival lies with those who deal with our boys and girls in their childhood. Modern psychology or no modern psychology, a certain amount of old-fashioned discipline and holding of noses to the grindstone would do far more good than harm to millions of self-willed youngsters.

Obviously it involves much time and

thought and work to make children recognize and accept responsibility for doing what must be done, to make them feel the need for loyalty, to make them qualified to judge between the worthwhile and the worthless. But when a man and woman become parents it is their duty to train their offspring from the start in the importance of accepting and fulfilling obligations towards society.

And it should be clear to all, as once it was clear, that pastors and teachers stand in place of the parents when the children are in church or at school. And, standing in place of the parents, the pastors and teachers have the same duties and obligations with respect to their charges.

Much of today's juvenile delinquency is the result of parent delinquency, for there are too many parents who look on children as nuisances. We are so busy earning money, keeping house, amusing ourselves, and "running affairs" that we have no time left for the children. How sad that so many of us want children, and then, having them, spend much of our time looking for sitters to take care of them!

UNLESS OUR boys and girls become imbued with a sense of responsibility, of loyalty, and of values, our country's future will not be bright. These boys and girls are the future parents, voters, controllers of our country's destinies. To do their job right, to preserve and further our Christian civilization, they must be filled with loyalty to their community and their nation, with a deep sense of responsibility to their fellows, and with the knowledge of what is and what is not of spiritual importance in the world of tomorrow. The seeds of these attributes must be sown at home, in church, and at school.

# YOU NEVER KNOW WHAT'S NEXT

By ROSCOE BROWN FISHER

SHE HAD BEEN a model for a top-notch agency in New York. She got the breaks and made the grade. But her Cinderella days were over. Her new role was a drab sort of a thing, the thing we all hope and pray to escape—looking at the ceiling from a hospital bed—not for a few days, or even a few months, but on and on.

Only a short while earlier life had been one thrill after another for her—popularity, parties, meeting the socially prominent, burning up energy and loving it. She was riding the crest. Men stood in line to dance with her. This is what she had wanted, what most girls dream about.

Also, she had deserved success, because she had made her own way. Her parents hadn't given her exactly a square deal. They had separated, leaving her with an aunt. But she left her aunt when 18 and checked out to the big city on her own. It was tough for a while—waitress, clerk, saleslady, bookkeeper. A likable personality, she found little difficulty making friends. A few of her girl chums were a bit jealous, but life is made that way.

THE DAY OF her big break came. She met a well-known orchestra leader who saw something in her others had overlooked. He introduced her to Harry Conover. It was easy after that—a short spell of training, a little coaching, a bit of polish, and she was modeling. She considered herself a Cinderella girl—and she was. Her popularity grew. Her emphatic expression and shapely figure found its way to many magazine covers.

She had struggled a bit, but now she

had what she had always wanted. It looked as if it would last on and on. But one day the doctor told her she had an active case of tuberculosis!

WHEN I MET her she was flat on her back in a western North Carolina sanatorium. I rather quickly classed her along with the other helpless, pale-looking people of the institution, upon whom fate seemed no longer to smile. Still I noticed a certain spark of pride, or something—I wasn't sure just what. After talking with her I went on with my calls, but later I decided—strangely, as it seems now—to go back to her. I wanted her story. She must have expected I would be back, for in the meantime she had fixed up a bit.

"You look better," I said.

"Thank you, sir!" she replied. "I aim to come out of here. I may not model again, but I expect to get out of here."

"I certainly hope so. A good many do," I added after a moment's silence. "I admire your courage and determination. That helps, you know."

A CASUAL GLANCE at my watch told me the visiting hours were already over, but I could see there was something further she wanted very much to say—and that is why I give you her story, because of this last thing she said.

"I had it my way for a while, I know," she said as she smiled (I also noticed a tear). "But I also know," she continued, "no one can climb so high but that he can hit bottom. No one knows what tomorrow holds. People should be so thankful for the everyday blessings of God while they are still in reach."

# This Man Rings a Bell

By RICHARD T. SUTCLIFFE

There are lots of people who are valuable in our churches, not only the pastors and Sunday school superintendents. Consider, for instance, the janitor



He's NOT SWISS. Not a single member of his family has ever climbed an Alp. To the best of my knowledge he doesn't yodel in his spare time. But he's a bell ringer—both literally and figuratively!

His name is William Kiser and his job is sexton of Trinity Lutheran Church, Taneytown, Md. Depending upon a person's age plus length and extent of his friendship, he's usually addressed as "Mister Kiser," Bill, or just "Kiser."

In this small rural community he's best known for his ringing of the Trinity bell, some two thousand pounds of cast iron located in the church tower, 100 feet above Baltimore street.

In fact, when Mr. Kiser rounded out a quarter-century as sexton on April 1, 1948, he estimated he'd rung that bell no less than three quarters of a million times! Since the entire population of Taneytown, plus many farms of the surrounding countryside, are within earshot of the bell's deep tones, it's small wonder that Bill Kiser is considered somewhat of an indispensable fixture around town.

After all, people have become dependent on his bell-ringing to plan and arrange their day, especially on Sunday. His 60 strokes at 7.45 Sunday morning rout many of Trinity's members out of bed. One hour later Mr. Kiser's strong right arm will peel the second ring of the day—the Sunday

school bell. Three other series of peels on Sunday and an average of four more throughout the week remind Taneytown's predominantly Lutheran populace that "something's going on up at church!"

FREQUENTLY late-arrivals at choir practice tell Mr. Kiser as they rush into the vestibule "I forgot tonight was Friday until I heard the bell!" And on occasion, laymen have dashed in for the regular meeting of church council, hands and faces still damp from soap and water. "Am I late?" panted one member recently. "I was out milking when I heard the bell. I never washed and dressed so quickly in my life!"

Bill and his bell have seen much down through the years. Four pastors and their families have occupied the parsonage across the street. In turn, each set of preacher's kids have looked up at the tower, aware that its steeple-tip was the highest point in town, and then pestered Mr. Kiser until he escorted them to the belfry for a look around one end of Carroll county.

And to the accompaniment of the loud, clear tones of the bell and his steady pull on the rope, Trinity's children have arrived for the first time in the primary department of Sunday school, have gone through daily vacation Bible school, joined the church choir, gotten married, attended Broth-

erhood, mite society or Women's Missionary meetings, and have buried friends and loved ones.

The bell seems to sense Mr. Kiser's moods, too. For example, on a bright, clear summer Sunday, the peels from Trinity tower reverberate around the countryside for minutes after the swing of the big wheel has stopped. When someone living close to the church is ill, it seems almost muted when the usual 60 strokes are cut to a mere 15 or 20. And when a funeral cortege slows to a halt in front of the church, the tolling sounds doleful and somber.

TO THE SMALL FRY who ask "Can I ring the bell, Mr. Kiser?" there's usually the same answer. "Son, there's an art in ringing a church bell. Maybe it looks easy to you, but unless you know what you're doing, you might find yourself several feet off the ground with this rope coiled about your neck. Wait'll you grow up and I'll show you."

The more ambitious of Trinity's younger set usually manage to arrive for Sunday school 17 minutes early. In that way, they're on hand when Mr. Kiser takes the rope from its wall-hanger, grasps it firmly about a foot above his head and then tugs hard. A hundred feet in the air, the bell begins swinging and the first stroke is strong and clear. Every other stroke, he gives a gentle, yet firm, pull on the one-inch hemp and the peels are off on their errands of calling the faithful to church.

There are two ways of stopping the peel—either letting the momentum of the bell slowly die down, or else grasping the rising rope at just the right moment, thereby stopping it suddenly. Mr. Kiser prefers the latter. "Just lettin' the bell slow down," says he, "is sloppy ringing. I like my bell to ring and stop clean!"

SO MUCH FOR the literal side of his life of bell ringing. Figuratively speaking, Bill Kiser has been ringing bells down through the years with his quiet, unassuming work as Trinity's sexton. Few Lutheran laymen can point to records similar to his.

Once each week the church is thoroughly cleaned—carpets swept, pews dusted, floors mopped, and general care taken of the entire structure. Trinity is not a small church. Its nave seats close to 600 people and three large Sunday school rooms demand a lot of attention.

In winter, there are about 200 feet of pavement to be shoveled after snow falls, and furnace fires, banked throughout the week, must be tended. This is done, Mr. Kiser says, so that services can be held anytime in winter without waiting for heat in the radiators.

In addition, Luther Leaguers have grown to count on him when tables are to be set up for suppers or parties. The mite society and the Women's Missionary Society expect him around to help put the Sunday school rooms in order after one of their socials. If one of the church groups want chairs moved or books collected, he's around to help.

The church is always open in plenty of time for any scheduled activity, always locked after everyone has gone home. Not once during his 25 years of service has Mr. Kiser had occasion to report anything stolen or misplaced.

FURTHERMORE, HE'S regular in his attendance at all congregational affairs. Currently he's in his 19th consecutive year of perfect Sunday school attendance. If the auxiliaries kept similar rolls, he'd probably have identical marks in their records. Although he's not a member of the choir, he sings a very acceptable tenor from his regular

pew just inside the back door.

He loves his work and his church. Perhaps his labor of love can best be proved in a single line of Trinity's budget—"Sexton's Salary . . . \$480."

Nor is his influence and usefulness confined to his church. Up until he retired two years ago, he was fireman for one of the larger grain, feed, and farm supply houses. His duties included maintaining proper pressure in the huge steam boilers, as well as serving as general maintenance man about the graneries.

Here too, his renown was community-wide. Three times each day he was responsible for blowing the loud steam whistle, announcing six o'clock in the morning, high noon, and six in the evening. The early morning whistle, of course, was used in the days when 12-hour shifts were customary and when five-day weeks were still mere flashes in union leaders' minds.

But the noon and six o'clock whistle each evening became a vital part of the town's life. The high shriek of escaping steam served multiple purposes in Taneytown. School children still sitting in class knew the dinner bell would soon ring. Housewives interpreted it as time to mash potatoes and turn up the flame under the peas. Restaurant clerks acknowledged the signal by beginning to butter bread for the noon-time rush

for "ham on rye." And the town policeman moved a pace faster on his way to the "Square" to direct the noon rush of traffic, as factories and business houses spilled their human grain on the downtown streets.

Similarly the six o'clock whistle at night called children off sandlots, from their kite-flying or paper routes. It told day laborers that enough physical energy had been expended for one day, and reminded high school cowboys and bobby-soxers that time was passing quickly before dates, dances, basketball games or, worse yet, evening study.

COUNTLESS PEOPLE have been recipients of Mr. Kiser's kindness—from his pastor's family who could depend on two huge slices of home-cured ham for Easter breakfast, to the little old lady whose pavement would be clean of snow and ice throughout the winter.

Someday, a history of Trinity Church will be written. In it no doubt will go a complete list of pastors, church councilmen, auxiliary presidents, and prominent church members. But high in the ranks of Trinity's sons must go the name of "William Kiser—sexton, fireman, bell ringer, active Christian, indispensable layman."

If there are bells to be rung in heaven, one thing appears fairly certain—Bill Kiser is practicing for such a job at Trinity, Taneytown.

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#### SAVE TIME

When I began teaching in an eastern Pennsylvania high school, my classes were visited by the superintendent of schools. At the close of the afternoon session, he gave me advice which has saved me many hours every week.

"Above all," he warned, "if you want to be successful, avoid the greatest time-waster of all."

"And what is that?" I questioned.

"Complaining," he said. "If something is wrong, do all you can to correct it or get those who are responsible to correct it. Having done this and failed, pray about it."

—KATHERINE BENION

# More Questions

Know the Bible

By AMOS JOHN TRAVER

Mark 12:28-37. Parallel readings: Matthew 22:34-46; Luke 20:39-44.

THE PHARISEES, Herodians and Sadducees had tried to discredit Jesus with their smart questions. They only succeeded in discrediting themselves. Now it is a scribe who approaches Jesus. Matthew implies that he was encouraged by the Pharisees.

It may be supposed that the scribe had made some remark to the Pharisees standing by, either expressing wonder at Jesus' ability in repartee or suggesting that he would like to hear Jesus' answer to the question, "Which is the first commandment?" That this scribe was not directly involved in the plot to trap Jesus seems clear.

The question asked by the scribe was a live issue among Jewish theologians. There was much pressure to believe that the ceremonial commandments were basic. The Pharisees laid great emphasis on rules of worship. If they had laid more emphasis on keeping the spirit of the Ten Commandments, the ceremonial laws would have been kept with more understanding and sincerity.

JESUS REPLIED by coupling quotations from Deuteronomy 6:4-5 and Leviticus 19:18. How effectively Jesus used scriptures! We would find courage and strength, too, if we had more usable knowledge of God's Word. Love is the basic principle of the law. God taught his people this truth, but they persisted in putting less important things first. Jesus restored love to its rightful place.

Heart, soul, mind, strength, these are the areas love to God must master in us. Jesus added the word "heart" to the command as recorded in Deuter-

onomy. His quotations from scriptures were usually given freely, interpreting meaning and spirit. We may note that the four words Jesus used cover emotions, life itself, intellect and powers. This lifts love far above the sentimental definitions currently used.

Dr. Paul Scherer remarked on one occasion that when the mind was left out of love, "people fall into it but usually want to get out of it." Contrasted with this sort of love was the loveless worship of most of the Pharisees. Love makes another first in all of life. When we truly love God "The measure of our love is to love him without measure," as St. Bernard wrote. No little corner of our lives, no least talent or interest can be reserved for self when we love God.

IT IS THROUGH Christ that we learn to know God and his love toward us. "God so loved . . . that he gave . . ." It is in response to that love that we are won to him. "We love him because he first loved us." Such love demands consecration to him.

"All we have to offer,  
All we hope to be,  
Body, soul and spirit,  
All we yield to Thee."

Beginning with total love to God, Jesus moved on to its fruits in the second commandment, "You shall love your neighbor as yourself." The Jewish religious leaders had not missed this command, but they had made their own interpretation of "neighbor." It had racial limitations, they believed. They also made additional limitations to cover "publicans and sinners."

Jesus took the geography out of the definition of neighbor. Our neighbors were those who needed us and any service we could render. It did not matter whether they lived "near by" or on the other side of the world. If God is first in our hearts, then our neighbors come second. Indeed, our love for God is expressed by our neighborly attitudes and acts.

The Golden Rule does not stand of itself, without foundation. It is not an ethical maxim that will cure all the ills of men. It becomes effective when men have learned to love their neighbors through the experience of God's love to them.

THE REPLY of the scribe sets him apart from the hecklers who had questioned Jesus before. One can read delight into his observation. Perhaps he himself had argued against making the ceremonial law first on former occasions. He not only approved fully Jesus' answer, but he added that love to God and neighbor "is much more than whole burnt offerings and sacrifices." It recalls Samuel's reprimand to Saul, "To obey is better than sacrifice." (I Samuel 15:22.) It revealed the scribe's understanding of true worship. He was far above the level of the Pharisees with their emphasis on the fine points of ceremonial law. He was so close to the kingdom that all he lacked was to accept Jesus Christ. He would make an understanding and devoted Christian.

No one wanted to start any more arguments with Jesus. He was too much for his enemies. With this advantage Jesus moved to the attack and asked them a question. Matthew reports that Jesus put the question directly to the scribes and their associates, "What do you think of Christ?

Whose son is he?" Remember that Christ is a title and means Messiah.

The answer summed up the expectation of the Jews that the Christ would be a man, a descendant of King David. Then Jesus quoted from Psalm 110:1. This passage the Jews accepted as referring to the Christ. The scribes were in a corner, for David was speaking of the Christ, here called "my Lord," as divine, at the right hand of God.

Jesus pressed his advantage by asking a final question they could not answer unless they admitted that the Christ was to be God as well as man. "David calls him Lord; so how is he his son?"

WHILE THESE proud questioners of Jesus needed to be put in their place, there was a higher purpose. Jesus was not merely asking a puzzler. Against the whole mission of Jesus was the general acceptance of the idea that the Christ would be another David or Solomon, setting up a world empire for the Jews. Last week we called attention to Herod's claim to Messiahship. Even the apostles were possessed with this human, earthly idea of the Messiah and his kingdom. Jesus wanted to set the people thinking in terms of a spiritual kingdom and a divine king.

Thinking back over the record of the controversies between his enemies and Jesus, we see how very little is usually accomplished by debate. Only the scribe seems to have been won, at least partially, to Jesus. The Pharisees and their associates only hated Jesus the more. The common people, who always like an argument, were amused at the discomfiture of the Pharisees. Men are won into Christ's kingdom by love rather than by logic.

Next week we consider some "Contrasts in Character."

## Don't We All?

MRS. BACH AND I had wandered away from the group gathered near the punch bowl. We stood looking across the lawn to the massed evergreens, peonies, and roses beyond.

"The grass," said Kitty, cocking her head like a pert puppy, "looks like emerald velvet—to coin a phrase."

"The idea fits as well now as the first time it was used," I agreed.

"Were you there?" she asked innocently.

"You wretch! Now, I know you're feeling like yourself again."

"Feeling?" she asked. "What's that? I never let myself feel any more. I just go through the motions of acting the clown everyone expects me to be. I know what is supposed to be normal for me and I try to live up to it."

"Cynical? Not you! That's one thing I for one do not expect of you."

"I DON'T KNOW whether you'd call it cynical or not. I've just given up hoping for a miracle to straighten out this topsy-turvy world we live in. The only way to keep from being hurt is just not to feel."

"I know how hard you took young Stan's going back into the service. But don't you think it was as much the chance to do the kind of work he likes, whether he does it as a civilian or in uniform, that took him back, as the idea that the country needed to stay armed?—That sounds as though I question his patriotism, doesn't it? But you know I don't mean that. There are so many kinds of love for your country. There are—"

"For goodness sake! I think you're

flustered. I didn't think I'd ever live to see the day.—No, I know that Stan isn't dashing into immediate danger. It could come to that, of course, but it may not. No, I think it's the utter frustration of having these, the best years of his life, tied up with war, war, war—whether it's a cold war or a hot one."

"Then what the speaker had to say this afternoon ought to appeal to you. The program she outlined as part of this Crusade for Peace seems to me a sure cure for frustration. So much of the time we seem so helpless it is good to have a definite program laid before you."

"Now I'm the one who's surprised at you! You mean you actually like this idea of everyone signing a card for us all to do the same old things in the same old way?—Devote more time to your church. Pray for peace. Further the cause of the United Nations. We've been doing all those things since the flood."

"We haven't, either! For the last few years, yes. A few people, yes. But get the picture of what could be accomplished if the million women they want to sign the pledge cards actually do the things they promise."

"As I said before, I'm through looking for miracles."

"Thomas wasn't looking for any, either.—Forgive me! I didn't mean to presume on our friendship quite that far. You shouldn't encourage me to be smart. I'm likely to go to extremes."

"You can't hurt my feelings. Didn't I tell you I haven't any? Maybe I am like Thomas. I just feel that the world

is a horrible mess and there's nothing much we can do about it."

"Have you had Dr. Sullivan look you over lately? No, I'm not trying to be funny. I mean it. In tennis the only respectable excuse for letting the opponent win by default is illness. Otherwise you're supposed to stay right in there trying to hit the ball, no matter where it lands. The tennis coach told Mark and the other young folks that life is like that too.

"Knowing you as I do, I can't picture you feeling like this unless you are sick."

"ALL RIGHT," said Kitty and this time the veneer of lightness was gone. "You win. How do those eyes of yours see so much when people who have known me much longer are easier to fool? I'm not well. Just how sick I am and what, if anything, he can do, Terry Sullivan will know next week after he talks to the specialist to whom he sent me."

I was speechless before the confession my thoughtless pursuance of a favorite topic had brought on. Would I ever learn to hold my tongue? Now as I searched for a word of comfort everything that came into my mind seemed so trite as to be almost insulting. Kitty covered my silence with more real gaiety than I had seen her show for weeks.

"Now you're mentally kicking yourself around the block, aren't you? But to tell the truth it's a relief to tell you. —Of course I'm not myself. And naturally that's the reason I'm taking such a pessimistic attitude. I've been acting

pretty much like a spoiled child and saying a lot of things I don't quite mean, even in my blackest moods.—Oh, come now! Don't start to weep at a garden party or people will think there was something stronger than pineapple juice in that punch. You wouldn't want the Sullivans to get a bad reputation around here?—There, that's better. Now let's review the peonies once more and go back to the rest of the women. I don't want anyone giving me black looks for monopolizing the minister's wife."

She kept up her meaningless chatter till I had my lower lip well under control. As we strolled back to the other women, she gave my hand a friendly squeeze, then slipped away to join a laughing group under the big willow tree.

MARTHA PETERS came up just then with the card she was signing. "Funny critters, aren't we?" she grinned. "We need to sign pledges and have all sorts of whoop-la to get us to do what the early Christians did of their own free will. Well, I suppose it's better to do it our way than not to do it at all."

"Much better," I assured her. "We need fewer armchair generals and more women who are ready to ring doorbells, take yo-yos from Junior youngsters with a smile, and wipe the noses of nursery-class babies."

"You," she assured me admiringly, "should make a speech."

"No, I shouldn't! I talk too much now. Much too much!"

My tone must have been quite vehement, for she looked at me in surprise. "Don't we all?" she asked mildly.

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Most people take better care of their automobiles than their brains  
—they seldom put cheap fuel in their cars.

—ROSCOE BROWN FISHER

# Personal Problem Clinic

## Straying love

We've been married 10 years. The first four were fine. Then Wendell became interested in a young woman at the office—a girl with a past. He gives her a lot of attention and even drives her home after working late at night. I used to go to see him at the office, but he treated me so brusquely that I felt unwelcome, so I never go there anymore.

I have talked to him about his unfairness, and how it makes me feel. He protests his devotion to me, but he also confesses his interest in the girl. He fiercely resents any reference to reputation. He treats me very well at home, but on the outside he's a different person.

On account of our children and myself I am worried sick.

Your appearance and attitudes—look first to them. If you are not already doing so, make yourself just as attractive as possible to your husband. Never appear dowdy in dress, coiffure, or manner. At the same time be free in expressing affection. Plan to do interesting things together. And when you talk about this affair, keep calm and pleasant. The strongest antidote to an outside attraction is a greater one at home.

Extramartial affairs are usually not broken off unless an individual wants them severed. Motives are powerful factors, but you may be able to change them by the pull of your own personal traits and action.

If, after some time, you find that you are making no progress by your own efforts, take the problem to your pastor. He may be able to help both of you if the right approach can be made. Furthermore, I am sending you the names and addresses of several marriage counseling services in your own state. Try to arrange for both of you to have interviews with one of these agencies.

As a more extreme measure you may call this problem to the attention of your husband's superior. Firms don't want scandals connected with their businesses. Your complaint may bring about one or two transfers. And if there is ground for any legal action, such a move may be started. It is a question, however, how much feelings and interests will be altered by either or both of these actions. The real aim is to bring about a renewal of exclusive devotion. To that end your plans and efforts need to be directed.

## Sex education

We have two boys, 10 and 13 years old. A few years ago we bought for them the book *Growing Up*, by DeSchweinitz, which tells where babies come from and how they are conceived. Now this book is too simple for the boys.

Our parents told us nothing, but I don't want to leave my sons in the dark. Can you suggest one or more good books which explain a Christian teen-age boy's behavior toward girls?

*Being Born*, by Frances B. Strain, is suitable for children, and her *Teen Days* is fine for adolescents. Young men and women will appreciate the same author's *Love at the Threshold*. Parents will find help in her *New Patterns in Sex Teaching*.

For adolescents the following also are to be commended: *How Life Goes On and On*, by Thurman B. Rice; *Attaining Manhood*, by G. W. Corner; *Attaining Womanhood*, by G. W. Corner; *Growing into Manhood*, by Roy E. Dickerson; *For Daughters and Mothers*, by Valeria H. Parker.

Additional suggestions on materials for parents and children may be had upon request to the writer.

—EARL S. RUDISILL

What with both ecclesiastical and civic conventions held in May or in the following months in Philadelphia, it can be expected that the attention of the entire nation will be directed toward the city begun by William Penn in 1683. There have been church conventions of importance in the past, and the Quaker City has always had a high rating in the political affairs of the nation. But this year both church and state are meeting.

The subjects given consideration are so unusual, yet so important, that they will give both distinction and honor to the city. Lutheranism will be somewhat localized to be measured by the Ministerium of Pennsylvania's celebration of its two hundredth anniversary. But it will broaden out later in the year so as to make the site of the Patriarch Muhlenberg the focus of a program which will be of influence in every important area where the Christian religion is esteemed or even examined.

Never in the passing of the years since the Reformation began in formal fashion at the Diet of Augsburg (1530), have Lutheranism's doctrines been more germane to the world's apprehension of the kingdom of God in its midst. Similarly, in truth proportionately, will the political platforms presented to the people for acceptance or rejection at the polls, be heavily fraught with the possibilities of advancement. But, as is always true of great crises in man's relations to his God, there will be widened, militant influences to which future historians will attach epoch-making changes. Philadelphia's part in exhibiting the forces of a different

church in a different state will be scanned throughout the whole world.

### Equal to the occasions

It is our personal conviction that the congregations by co-operation will provide hospitality for the synodical meetings of the two great synods that are the products of the Christians for whom Muhlenberg was the organizer two centuries ago. Conditions under which the Patriarch and his contemporaries labored no longer exist beyond the traditions of the colonial era and the records of adjustment to the free government which was outlined by the new nation's constitution of 1787 and its subsequent amendments. Ideals of those early churchmen have been only partially realized.

The evils which always are encountered when the revelation of Christ is proclaimed, were not left in Europe but came across the seas with the colonists and with successive waves of immigrants. Foreign relations, taxation, intemperance, slavery, wars, famines and abuse of the laws by which the benefits of government were distributed among the people have not always been satisfactorily administered. But until today every major issue which involved ethical principles has been so decided as to retain morality among the assets of the citizens. There is no reason to despair as to the future's competence to settle honorably the claims which are now up for adjudication.

We personally believe that God has a destiny for this western hemisphere, and in particular for the United States. We do not believe the purposes for

which a continent came into use as the land of opportunity and the refuge of the oppressed have been achieved. We believe the ecclesiastical privileges which so far are enjoyed with few successful restrictions are factors in maintaining the power of God unto salvation for all men until the day when Jesus' coming in power to judge the world shall have arrived.

### Errors and false hopes

In the early 1920's, after the Balfour resolution making Palestine "a national home for the Jews" had attracted attention to the immigration that was causing some trouble even then, a former parishioner of ours then residing in Palestine to oversee archaeological investigations, wrote us concerning friction between Jews and Arabs; that is, between Jews and Mohammedans. At that time, if there were intensive forms of anti-Semitism and persecution more than usual, reports of them were not published.

The area was under a mandate given the British government and a degree of peacefulness prevailed. There was sympathy for persecuted Armenians, and a refuge for the victims of Turkish terrorists was provided. The highly esteemed Schneller orphanage was used to save the lives and the families of "dispossessed" groups, Arab and Christian. It was not until the area we are now calling the Middle East became a pawn in the rivalries of dictators that conditions in the Holy Land excited fears of a third war and became the primary concern of journalists and diplomats of nations.

There is nothing new in the idealism of the leaders of the Jewish people in America relative to Palestine. For many decades, and in theory for centuries, the restoration of the area to them

was deemed sure to occur sooner or later, since it was according to Hebrew prophecy their land of promise. When the assignments of mandates were made in connection with the peace treaty signed at Versailles, the selection of Great Britain as the mandatory power seemed the fulfillment of the Balfour Declaration.

But warring systems of governments, fascism, nazism and communism created unrest in the Middle East and involved the people resident in the Holy Land or claiming absentee ownership in its property. Conflicting theories of human right, among them Mr. Roosevelt's proclamation of the Four Freedoms led to a revival of militant nationalism by which Jews and Arabs were arraigned against each other.

In the United States, in which "there are more Jews than in Palestine," expectations of gaining at least part of Palestine for exclusively Hebrew government was fanned to fever heat by Jewish organizations. Money in almost unbelievably great sums was made available for the relief of Jews in detention areas in Europe. Attacks on Arabs as the means of gaining and defending their ancient claims aroused interest in America unequalled by any other non-governmental appeal. Underground societies have come into the open.

The United Nations has been summoned to support Jewish claims, and its member nations are expected to provide armed forces by which the Arab contenders for the continuance of their rights shall be dispossessed by force. Of all the military conflicts in which Palestine has been engaged since it was occupied by the Romans in 63 B.C. none has the features that apply to it in 1948. —NATHAN R. MELHORN

## Dr. Henry Hanson Completes Quarter Century as Gettysburg President

THE LAST TIME the doors of the "White House" on Gettysburg College's campus swung open to admit a brand-new president, the current calendars were reading "1923."

Since that time, the college has seen its faculty tripled; its campus enhanced with a new science hall, library and gymnasium; its facilities increased by the addition of government surplus buildings for classrooms; the erection of an infirmary and a new recreation hall, the renovation of all other buildings completed. New courses have been added to the curricula, a pension fund has been inaugurated, accident and health insurance instituted on behalf of the faculty.

Yet at a recent dinner honoring him on completion of a quarter century of service as president of Gettysburg College, Dr. Henry W. A. Hanson declared "the greatest period in the history of Gettysburg College is not in its past, but in the years that lie ahead."

Leaving his pastorate at Messiah Church, Harrisburg, with a degree from Roanoke College, a diploma from Gettysburg Seminary and two years of graduate study in German universities, Dr. Hanson took his family to the Gettysburg campus in 1923. Many dignitaries took part in his inaugural. A member of the senior class extended greetings of the G-Burg student body and was identified on the program as "Frederick E. Reinartz."

During his tenure, he established a Gettysburg tradition in the annual Father's Day and Mother's Day weekends, autumn and spring weekends respectively that brought proud parents to the campus for visits with sons and daughters. Similar observances in colleges and universities across the country have been patterned after the one originated by Dr. Hanson.

Dr. Hanson is, in years of service, the second oldest college president in Pennsylvania, and one of the oldest in the United States. At his inauguration, he said



DR. HENRY W. A. HANSON  
*The best was yet to come*

"Character is fundamental; any institution which does not aim to cultivate character is failing in its noblest service." With 25 years of administration behind him, Dr. Hanson's ideals are based upon the same tenet.

## Indiana Communities Planning on Continuing Religious Education

By ROBERT H. HEINE

A RECENT UNOFFICIAL survey of 37 communities in Indiana which have had public school religious education indicates that most of them plan to continue such instruction on a released-time basis. Classes will be held in churches located near the school buildings.

An Act of the Indiana General Assembly, passed in 1943, permitted the teaching of religion on a released-time basis. This law releases the children for instruction up to 120 minutes per week. At present, most communities use only 60 minutes of

this time, and some have held classes in the school buildings.

Since the recent Supreme Court ruling, the Indiana Attorney General has ruled that religious education is valid in public schools if taught on "released time." The ruling provides that public school buildings may not be used for religious training classes.

Indianapolis, with the fourth and fifth grades of 110 of the 113 public schools enrolled in its religious education program, has held the classes in near-by church buildings since 1946, and will continue the same type program.

Fort Wayne, with 3,000 children of the third, fourth and fifth grades enrolled, has held classes in the school buildings. The Fort Wayne school board has granted the Associated Churches of Fort Wayne permission to continue the classes in the schools until the end of the semester, but has indicated that other buildings near schools will have to be used in the fall. Plans are underway to transfer the classes to near-by churches.

Confusion has arisen in some of the smaller communities, where leaders have gained the false impression that the program of weekday religious education must be given up entirely. Dr. Ralph Holland, executive secretary of the Indiana Council of Churches, is giving guidance to these communities, so that the gains of recent years in the field of religious education on school time will not be lost.

THE REV. FRANK C. HURST has resigned as pastor of First Church, Richmond, to accept a call to Grace Church, Gary.

THE REV. JOHN SPANGLER of Minneapolis, Minn., has been installed as the new pastor of the Whitestown-New Augusta parish.

THE REV. OLEN A. PETERS left First Church, Indianapolis, on June 1, to become pastor of First Church, Bellefontaine, Ohio.

THE REV. LOUIS GRAY has resigned as pastor of Holy Trinity, Muncie, to become pastor of the Madison parish.

THE REV. F. D. DAUBENBIS has resigned at Madison, to accept a call to the Otterbein parish.

MR. THEODORE HERTENSTEIN, a senior at the Chicago Seminary, has accepted a call to the Rock Creek parish, subject to his graduation and ordination.

THE REV. LOUIS WESTENBARGER has been installed as pastor of Ebenezer Church, Indianapolis.

## First Reports are Favorable on Results of Visitation Program

By PAUL WIEGMAN

FREMONT—Partial returns from the recent effort among Nebraska Synod churches for the new Sunday school enrollees indicate satisfactory results. In six areas—Norfolk-Wayne, South Sioux City, Hooper, Columbus, Auburn, and Lincoln-Omaha—a total of 462 people indicated willingness to begin attendance at Sunday school by signing promises or giving oral commitments.

Pastors in each locality co-operated with field representatives of the Parish and Church School Board in the Visitation Program. Volunteer lay workers made calls on persons outside of the Sunday schools of the community.

In Norfolk-Wayne, 16 volunteers made 29 calls and obtained 44 acceptances or commitments for Sunday school. In South Sioux City, 23 callers made 68 visits, obtaining 64. Eighty-two visitors making 191 calls in Hooper collected 135 names of persons who'd be out for Sunday church school.

In Columbus, there were 16 callers, 34 visits resulting in 70 acceptances; in Auburn 30 visitors made 76 calls, accounting for 120 acceptances. In the Lincoln-Omaha visitation, 22 callers on 34 families obtained 29 acceptances.

In the six areas, a total of 199 volunteers assisted in the efforts.

About 2,000 people attended the Lutheran World Action rally at Tech High in Omaha April 25. Dr. Franklin Clark Fry, president of the ULC, speaker, said, "If we maintain life, but do not give Europe

a soul, we will live to regret it. Our first concern is not physical relief, but to instill a Christian spirit in suffering mankind." The rally was sponsored by the churches of the NLC and the Lutheran men of Omaha.

ST. PAUL'S Church, Auburn, has undertaken the task of establishing a park and recreational area near the church. Picnic tables and a shuffleboard court have been placed on the grounds, and a large fireplace for cooking has been erected. The Rev. F. W. Henkel, pastor, says the park will be open to the public.

THE REV. GEORGE E. MORTENSEN, of Beatrice, unsuccessful candidate for the First District Republican Congressional nomination in the recent Nebraska primary, plans to move to Oregon about June 1. Mr. Mortensen submitted his resignation, effective May 30, to Trinity Church, where he has served two years. He plans to engage in social work.

DR. J. C. HERSHEY, former president of the Nebraska Synod, and Mrs. Hershey, have moved from Fremont to Falls City, where he has accepted a call as pastor of St. Paul's Church.

THE LUTHER LEAGUE of Nebraska is establishing a Life Service Flag. All men and women who have become pastors, deaconesses, missionaries, or parish workers, and who were once members of a congregational Luther League will be commemorated on this flag. Plans are to dedicate the flag at the annual Nebraska Luther League camp near Columbus during Aug. 15-20.

AN ALL-STATE Intermediate Luther League rally was held in Luther Memorial Church April 25, with 130 registered. Dr. Franklin Clark Fry spoke. The L. M. Intermediates presented, "We Bear His Ban-

ner." The Rev. J. H. M. Shicry, Columbus, state Intermediate secretary, presided.

AMONG THOSE who will be on this year's schedule of Midland Assembly are the Rev. Donald E. Elder, pastor of Bethlehem Church, Indianapolis, Ind., in charge of the Pastors' Hour; Dr. E. B. Keisler, the Rev. J. Ernest Messer, and Miss Mabel Elsie Locker. They will offer credit courses on "Christian Worship," "Undergirding for a Time of Peril," a study of the book of Revelation, and "The Use of the Bible with Children," respectively. Miss Lillianna Bartolomei, missionary home on furlough from Liberia, will speak. Miss Dora Finley, Miss Amanda Jorn, and the Rev. W. F. Most, Omaha, will also assist in the program.

APPROXIMATELY 30 women of Grace Church, Hooper, visited Western Seminary in Fremont recently. Dean Rinde led the group on a tour of inspection. An invitation has been extended by the seminary dean for auxiliaries to hold similar meetings at the seminary whenever congregations desire to do so.

EMMANUEL CHURCH of Tekamah oversubscribed its LWA quota during April. The 1948 double apportionment is expected to be paid in full soon. Young people confirmed on Pentecost presented the congregation with a set of red paraments.

Governor VAL PETERSON of Nebraska, member of the Lutheran Laymen's Movement, spoke to the Brotherhood of St. Paul's Church, Diller, April 25. Speaking on the foreign situation, Governor Peterson pointed out the need for strong Christian consciousness which would serve the community and the world.

The Brotherhood recently accompanied members of the Women's Missionary Society on a chartered bus trip to Tabitha Home. Mayor John Huttenmeyer of Diller is Brotherhood president, the Rev. Theodore Moehring is pastor.

DR. FRIEDRICH RABE, who at 85 is the oldest pastor of the Midwest Synod, holds regular church services at St. John's Church, Lincoln, every other week.

THE HAVELOCK CHURCH in Lincoln recently

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voted unanimously to relocate the church and enlarge it as soon as possible. The Rev. E. C. Hansen is the pastor.

ST. MARK'S CHURCH, Pender, the Rev. Walter Rowoldt pastor, has assets amounting to \$40,000 for a new church. Construction will begin soon.

ST. PETER'S CHURCH, Pilger, the Rev. Ralph Ritzen pastor, recently merged with St. Peter's Church, south of Pilger. The latter will be torn down, the lumber used to enlarge and rebuild the town church.

ST. JOHN'S CHURCH, Norfolk, the Rev. R. L. Jobman, is paying off its indebtedness by having members of the congregation purchase debt-retirement certificates. The certificates cost \$10 each. Many members are buying one a month.

WORK ON the new main building at Tabitha Home in Lincoln will be started as soon as the architects' plans are approved by the board. This new building will contain a "Board Room," dedicated to the memory of the late Pastor Ernest Thomas, for many years treasurer of the home.

Before his death Pastor Thomas requested that members and friends of the congregation he served who desired to express their sympathy and sorrow to his widow and children do so by making memorial gifts to Tabitha Home. These gifts amounted to over \$1,800.

ON APRIL 25, the enlarged and beautified St. Paul's Church at Linn, Kan., was rededicated. The president of synod, the Rev. Lorin J. Wolff, assisted Pastor Harvey Bernhardt in the dedicatory services.

"HYMNS OF THE RURAL SPRING," with Worship Material and Rural Songs, is the title of a new hymnal recently published by the Commission on Worship of the Federal Council of Churches of Christ in America. Pastor Martin Schroeder, D.D., for many years a leader in matters concerning the rural church has his hymn, "Spring and Seed-time," published in this hymnal.

MISS AMANDA JORN, children of the church secretary for the Nebraska Synod, in a letter to "all pastors and lay members especially interested in working with chil-

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dren," urges emphasis on "additional to Sunday school" religious education for our children. "If we cannot meet," says Miss Jorn, "the ideal of a weekly or bi-monthly session, maybe we can meet once a month. One leader is now sending the 1947-48 Children's Mission Study Books with related Bible story references from the leader's guide for each chapter into the homes where parents are willing to study with their children."

## North Carolina Again Gives Large Sum for Children of the Church

By CHARLES A. PHILLIPS

FOR THE THIRD TIME, North Carolina has contributed the largest total offering for Children of the Church of any synod in the United Lutheran Church. More than 250 persons attending the sixth annual convention of the Children of the Church in Kannapolis April

## North Carolina

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5:00 P. M. Vespers

6:00 and 7:00 P. M.

Supper and Youth  
 Programs

10, heard Mrs. James C. Grimes, treasurer, report offerings during 1947 of \$3,643.

Principal speaker for the meeting, held in Kimball Memorial Church, was Miss Eleanor Stelzner, associate secretary of the Parish and Church School Board. Miss Stelzner announced that more than 50,000 children attended Children of the Church programs during 1947 and contributed a total of \$19,000.

THE NATIONAL LUTHERAN Council, through its Public Relations Division, has awarded the Rev. Roscoe B. Fisher of St. Stephen's Church, Lenoir, a fellowship to the Religious Radio Institute held this summer at Northwestern University, Chicago. The institute is for a six-weeks' period, June 28-Aug. 6. Pastor Fisher has been granted a leave of absence. A seminary student will supply. The Religious Radio Institute is sponsored by the Joint Religious Radio Committee and the National Broadcasting Company.

SPRING SESSIONS of the four conferences were held April 27-30; Eastern at St. Matthew's Church, Wilmington; Western at St. Martin's Church, Maiden; Southern at St. Luke's Church, Monroe; and Northern at St. Luke's Church, Bear Poplar. The topic, "Getting Our Giving in Proportion," was discussed under three divisions, "To Our Blessings" . . . "To the Fluctuating Value of Currency" . . . "To the Needs." A spirited discussion of tithing was reported in each of the conferences.

SYNOD'S COMMITTEE on Social Missions is now preparing for the promotion of a five-year program of Evangelism to culminate with the celebration of the sesquicentennial of synod in 1953. The goal as adopted by the convention calls for a 10 per cent increase in membership for each year.

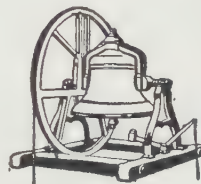
SIX MEN ordained at the meeting of synod have been installed by President Voigt Cromer in the following pastorates: the Rev. Joseph Griffin, St. Andrew's Church, Concord; the Rev. Garth Lee Hill, St. James' Church, Newton; the Rev. Luther R. Sloop, Providence Church, Cleveland; the Rev. Harold R. Terry, St. John's Church, Salisbury; the Rev. Marion Starr,

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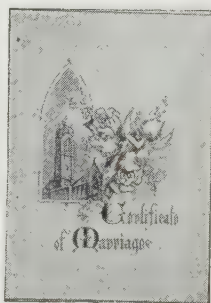
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St. Paul's Church, Hamlet; and the Rev. David Wise, St. Mark's Church, Salisbury. Other additions to the ministry in the synod are the Rev. Paul Rimmer, formerly of the Kentucky-Tennessee Synod, installed at Grace Church, Bessemer City; and Mr. Martin L. Yonts at Thomasville, who was graduated from Mt. Airy Seminary in Philadelphia last month.

**WOMEN OF THE CHURCH** have held their spring district conferences with gratifying attendance. Their theme was "Zeal in Soul Winning." The programs were featured by a playlet, "Zeal for the Kingdom of God," written by Mrs. Roy L. Deal and presented by the Lenoir Rhyne Playmakers.

**THE FIRST LWA REPORT** for 1948 released by the synodical director May 6, shows a total of \$43,118 raised toward a quota of \$56,450. Ninety-seven congregations reported having raised the minimum goal or more. It is believed the synodical quota will be exceeded by the middle of the year.

**CONSTRUCTION** of a \$94,000 educational building by Beth-Eden Church, Newton, has been authorized by the congregation. The building, to adjoin the present church, will be 39 x 120 feet. The Rev. Harry Hawthorne is pastor.

## Catholics Come Out Second Best In Transfers with Pittsburgh Synod

By GEORGE E. LITTLE

**PITTSBURGH**—The Roman Catholic Church lost 347 members to Lutheran congregations of the Pittsburgh **Pennsylvania** Synod in 1947. The Lutheran-to-Catholic trend was only 128 strong. These figures, tabulated from synodical questionnaires, have just been released.

A total of 2,001 former Roman Catholics are now members of Pittsburgh Synod churches. Commented Dr. H. R. Shepher, president, "The evangelical and scriptural methods of evangelism as practiced by the Lutheran church are bearing

The Lutheran

fruit. As Lutherans we need never fear for the future of our church and its mission to every age so long as we remain true to the principles of the Reformation."

ONE-FIFTH of the Pittsburgh Synod churches paid the "double apportionment" in excess for the first quarter of 1948, while another fifth paid the standard apportionment with excess.

MISSIONARY ANDREW MAZAK of Argentina and Miss Nona Diehl, executive secretary of the WMS of the ULC, were speakers at all six conferences of the synodical Women's Missionary Society.

THREE CONFERENCE Brotherhood rallies were included in the itinerary of Martin A. McGrory of Washington, D. C., field secretary of the ULC Brotherhood, in April. He spoke at Pittsburgh, Latrobe and Erie. Dr. G. Elson Ruff, editor of THE LUTHERAN, was speaker at the Greensburg Conference Brotherhood banquet April 6.

A 10 PER CENT increase in both the confirmed and communing membership during the first three months of 1948 was achieved at First Church, Leechburg, as the result of a program of lay evangelism under direction of the Rev. Peter Dexas of the

ULC Board of Social Missions. The pastor is the Rev. W. F. Pfeifer, Jr. The congregation has overpaid its 1948 quota for LWA.

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and Reinhold K. Weber, to the Grove Chapel parish. Two OTHER pastors are entering the synod: the Rev. Fred R. Greninger of Montoursville, called to St. Stephen's Church, Pittsburgh, and the Rev. Robert Johns of Accident, Md., to St. James' Church, Youngstown, Pa. A CHANGE within the synod took place June 1 when the Rev. Clinton F. Hildebrand, Jr., went from St. Paul's Church, Corry, to St. John's Church, Connellsville.

PAINTERTOWN Church, the Rev. Edmund Pfeiffer pastor, held its ground-breaking service for a church building on April 25. The congregation, organized in 1946, has been holding services in a schoolhouse.

FOUR OTHER church buildings are under construction for mission congregations of this synod. At Berkeley Hills Church, a chapel seating 150 and a parish house are being erected as the first unit of a flexible plan which can be expanded later. Pastor is the Rev. H. E. Warren. At Erie, Mt. Calvary and newly organized St. Paul's churches, the Rev. C. W. Peterman, pastor, have engaged architects.

A SERIES of stained glass windows was dedicated April 18 in First Church, Venango, the Rev. R. W. Baker pastor. The sister congregation at Saegertown, All Apostles' Church, became free of debt following a Lenten offering of \$1,200.

DEBT-FREE for the first time in its history is Calvary Church, Sharon, the Rev. W. E. Fruth pastor. A mortgage-burning service was held April 21. The congregation raised the \$2,274 necessary to pay off the indebtedness in the first quarter of 1948.

TO DATE, the people of Mercer County have sent 1,500 CARE packages to Europe. Director of this project for the county is the Rev. A. H. Blank, of Farrell.

JUNE 24 WILL BE Visitation Day at Zelenople Orphans' Home, the Rev. P. W. Seiberling superintendent. During 1947 the home provided for 106 children, of whom 80 are being cared for at all times. A new concrete block building serves for storage of farm machinery, housing a new feed mill, and garage space. Supervising this project was Roy Henrickson, superin-

tendent of buildings and grounds and vice president of the Luther League of America.

ZION CHURCH, Hempfield, has received an altar cross and candelabra, a set of flags and pulpit Bible, offering plates and alms bason, and an altar desk and altar service book. The Rev. R. S. Shultz is the pastor.

AT THE RECENT MEETINGS of the conferences, the synodical president, Dr. H. R. Shepfer, urged that each pastor select one of his congregational organizations to solicit subscriptions for THE LUTHERAN. He emphasized that the official church paper of the ULC should be a "first" on any reading list.

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## CAMPUS

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### Midland Gives Degrees

Elwood Bowman, secretary of the division of church extension of the Board of American Missions of the ULC, is one of

four prominent clergy and lay leaders to receive honorary degrees from Midland College this year. The degrees were conferred May 26 at the college Commencement exercises at which Governor Val Peterson was the principal speaker.

Others receiving Midland degrees included: the Rev. J. L. Sawyer, a member of the Board of Trustees and past president of the Pacific Synod of the ULC, of Eugene, Ore.; the Rev. A. W. Young, pastor of First Church, Omaha, Nebr.; and H. A. Gunderson, chairman of the Midland Board of Trustees and Fremont attorney.

### Wittenberg Guild Meets

"The whole activity of the church and the school must be directed toward the life of the individual!" In such a vein, Dr. Gould Wickey, executive director of the Board of Education of the ULC, addressed the Wittenberg College Women's League.

"Today's need is not primarily that of organizations or institutions," he warned,

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by Carl C. Rasmussen

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"but rather of molding spiritual values into the lives of persons which will be realistically expressed in all areas of human relations."

Delegates to the eighth annual meeting of the group re-elected Mrs. C. R. Fauble, of Cleveland, president. Other officers include: Mrs. E. W. Millikan, of Bellefontaine, first vice president; Mrs. A. S. Nicholson, Louisville, Ky., second vice president; and Mrs. Kenneth Wray, of Dayton, historian.

Reports on the Wittenberg Women's League, as well as the administration and activities of the student council of the college were presented. The newly organized a cappella choir of Hamma Divinity School presented a concert and the Guild members were entertained with a unique pageant "The Ladies of the White House," in which each First Lady was authentically portrayed in her inaugural gown.

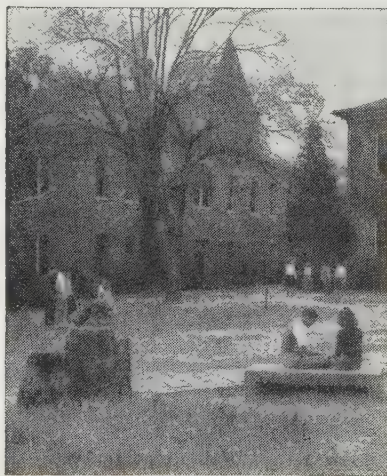
## Canadian Farmers' Westward Trek Proves Bane for European Refugees

By E. G. Goos

RAMPAGING SPRING FLOODS, cool weather and excessive moisture are reasons for some Manitoba, Saskatchewan and British Columbia farmers migrating to the West Coast. Homes vacated as a result are being claimed quickly by refugees and displaced persons from Europe.

### Western Canada

Thousands of acres are still under water in Manitoba and Saskatchewan, following heavy spring rains. British Columbia fruit has been jeopardized because of the damp, cool weather, said to be unfavorable for pollination. Therefore, the departure of the Canadians and the advent of the DPs seems to prove the old adage about one man's poison being another's meat.



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JAMES C. KINARD, President



Correspondent for "The Lutheran" in Western Canada, the Rev. E. G. Goos, is pastor of Immanuel Church, Bathgate, N. D. Pastor Goos is also editor of "The Church Messenger," official organ of the Synod of Western Canada

ZION CHURCH, Saskatoon, Sask. (ELC), provided the setting for the combined graduation service for graduates of the Lutheran College and Seminary (ULC) and Luther Seminary (ELC) May 21. For a number of years Luther Seminary operated on the campus of the Lutheran College and Seminary. Since March of this year Luther Seminary is on its own campus. Interchange of classes and co-operation in intercurricular activities continue.

Dr. Burntvedt, president of the Lutheran Free Church, in the main address of the evening stated that if he were now as a young man entering the ministry he would want to be mindful of these four things:

1) that no place in the kingdom of God is too small for me; 2) that there is always new territory to occupy; 3) that my call is the preaching of the *gospel*; and 4) that there are others doing a work like unto mine and as much as possible we ought to co-operate in the great worldwide task of the church.

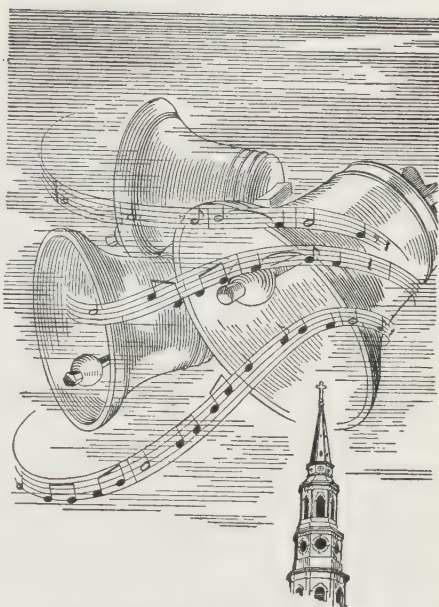
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Rudolf Busch and Herbert Hartig received the degree of bachelor of divinity, Henry Krikau the diploma of Lutheran College and Seminary, Arne Alfred Berstad and John Lokken received the diploma of Luther College.

Dr. Gould Wickey of the ULC Board of Education and Dr. Schmidt of Luther College, Regina (ALC), brought greetings.

At TRINITY CHURCH, Saskatoon, Sask., Sunday school classes are not only being held in the main auditorium and the Sunday school room on the main floor, but also in the cellar and in the attic of the parsonage. There is no place for social meetings of the congregation. A building fund has been started, but the growing congregation will need help from the church at large if it is to meet the responsibilities of a congregation in an educational center.

ZION CHURCH, erected last year by the Board of Home Missions, ELC, at a cost of nearly \$50,000 is already too small to accommodate its increasing membership.

GEOGRAPHICAL re-alignment has brought St. John's, Dresden, N. D., and Immanuel, Bathgate, N. D., from the Synod of Western Canada into the Synod of the Northwest. Moves in the other direction by congregations in Manitoba and British Columbia may be expected in the not too

distant future to compensate for the loss of the Synod of Western Canada.

ACCORDING to the latest release from the Parish and Church School Board, the Icelandic Synod, whose constituency is mostly in western Canada, showed the largest percentage of increase in Sunday school enrollment in 1947. In third place is the Synod of Western Canada.

New Sunday schools have been organized at Rosenfeld, Man., where organization was preceded by a course of teacher training under Miss Eleanore Gillstrom, educational missionary, and at Beausejour, Man., where the young women have organized a missionary society.

In preparation for this year's intermediate camp at Katepwa Lake, Sask., Miss Gillstrom held a councilors' school at Markinch, Sask.

PASTOR HEINRICH FALK from Frankfurt-am-Main, Germany, has been touring the Canadian West in the interest of Lutheran World Action, speaking in German and English of his experiences under the Nazi regime and in the postwar years.

## ULC CALENDAR

### JUNE

9. Commission of Adjudication. 9.30 A. M. Hotel William Penn, Pittsburgh, Pa. P. W. H. Frederick, president; George J. Gongaware, secretary
11. Lutheran Laymen's Movement, executive committee, Philadelphia
- 14-16. Board of Foreign Missions. New York City
- 16-17. Board of American Missions. New York City
- 18-22. Icelandic Synod. Gimli Church, Gimli, Manitoba
- 21-24. Florida Synod. Seminole Hotel, Jacksonville
24. Board of Deaconess Work
- 24-27. Nova Scotia Synod. Grace Church, First South, Lunenburg County
- 28-30. Parish and Church School Board. Philadelphia



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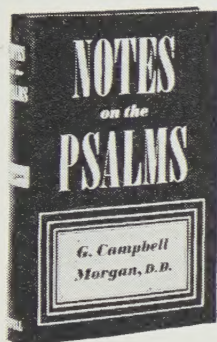
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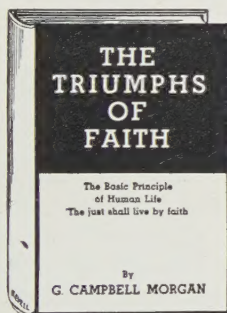


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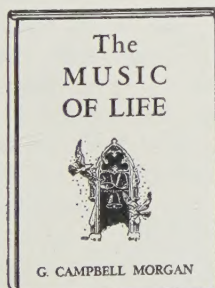


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# IN CONCLUSION . . . . .

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LAST YEAR it was Bishop Lajos Ordass of Budapest, Hungary. He was in America at the time when he could go to many synod conventions. Thousands of us saw this sad, solemn man whose suffering had been great, whose faith and courage are much greater.

"Here is a man," we said to one another, "who will not falter in any hour of trial." He is now the foremost leader of Lutherans in Hungary. He will be patient as he deals with difficult problems of church and state in his country. He will not get excited about little things nor compromise on big things.

THIS YEAR it is Bishop Hanns Lilje of Hannover, Germany. He has come to many of our conventions. In our own language he has spoken a message of faith such as most of us have seldom heard before. The Gestapo people told him in 1944 that his sermons were the most "dangerous" that had been preached in Germany. They put him in solitary confinement in prison.

Hanns Lilje did not rush in recklessly to oppose the Nazis on things that didn't matter much. He kept his strength for things that were terribly important. Then he spoke with perfect fearlessness. If days come again when such courage is required, he will have all that is needed.

Back home in Germany he has been gathering large groups of the youth around him. He shows them clearly how they can find no source of strength which will be adequate for these difficult years except the Christian faith. He can teach these young people because he knows with perfect certainty, what strength there is in the midst of weakness for those who trust God.

These people who come to us from Europe can teach us more than we can learn ourselves. It is only in the midst of terrible and widespread and long-continuing crisis that men learn fully to know the infinite power of God. We have not been obliged to go to the awful schoolroom where these men have been.

If we can learn sufficiently from men who have been in such schoolrooms, perhaps we can be spared their suffering. Around us we see a majority of our countrymen who cannot even begin to imagine the meaning of this message which our brothers bring to us. Can we convey to them this desperately needed word? Can we keep it alive in our own minds until we are transformed by it?

A CUP OF STALE TEA standing in the kitchen sink is still, in a way, a part of the ocean. Pour it down the drain, and after many days it will get back to the sea. It may become part of a great salt wave dashed against a rocky headland, or of a fleecy cloud sailing in the June sky.

Our lives are sure to be tepid and tasteless when we keep them shut up in the small concerns of our own self-importance. If we let God get hold of us, and cleanse us of the thin flavors of our own thoughts, our lives join in a fresh flowing tide, and are lifted up with mighty power.

We Americans are not in immediate danger of having to go to jail to discover God. But we are in danger of not knowing God because our lives are too easy. Hanns Lilje and Lajos Ordass are probably trying to warn us about that.

—ELSON RUFF



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